

## VI CHAPTER 14 - "We Have Found the Messiah"

Chapter 14 takes up the story of John the Baptist's witness to Jesus as the "Lamb of God" and the subsequent call of the first disciples. The account is based on John 1:19-51.

The chapter, now entitled "We have Found the Messiah," was originally called "The First Disciples." This latter title also appears in Hanna's life of Christ as the heading of chapter 10 which covers the same topic.<sup>1</sup>

Like Hanna, Ellen White covers the call of John, Andrew, Simon, Philip, and Nathanael. In neither account is there an attempt to reconcile the story as given in John's gospel with the record of Matthew and Mark. According to these two synoptic gospels the first two disciples called were Simon and Andrew, followed by James and John.<sup>2</sup> The setting for the call was not near the Jordan where John the Baptist was preaching but a fishing scene in Galilee. Ellen White treats the Galilee "calling" in chapter 25, "The Call by the Sea," but ties the invitation to discipleship with a preaching event recorded by Luke.<sup>3</sup> It is of interest to note that Hanna does the same in a later chapter.<sup>4</sup> Both Ellen White and Hanna in discussing the second calling bring out that the first summons to become fishers of men had not

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<sup>1</sup>William Hanna, Life of Christ, pages 100-110.

<sup>2</sup>Matthew 4:18-22 and Mark 1:16-20.

<sup>3</sup>Luke 5:1-11.

<sup>4</sup>Hanna, op. cit., pp. 204-212, "The Calling to the Apostolate of St. Peter, St. Andrew, St. James, St. John and St. Matthew."

## "We Have Found the Messiah"

resulted in full-time service.

Ellen White's earliest commentary on these verses from John's gospel is found in the January 21 and March 4, 1873, issues of the Review and Herald. Her remarks cover the major portion of her article on the "Life and Mission of John" and the first three paragraphs of "John's Mission and Death." These comments appear a few years later as the center section of chapter IV of SP, "The Mission of Christ."

The image of Christ as the ladder connecting heaven and earth occurs often in the writings of Ellen White. She frequently relates the ladder of which Christ spoke to Nathanael in the context of Nathanael's call to discipleship to the story of Jacob's ladder as presented in Genesis 28:12-15.

In Manuscript 13, 1884, entitled "The Ladder to Heaven," Ellen White introduces her topic with a reference to Christ's words spoken to Nathanael as recorded in John 1:51. After clearly identifying Christ as the ladder she turns to 2 Peter 1:1-4 and spends the next 12 pages commenting on the "ladder" of spiritual progress which Peter develops in verses 5-10 of the same chapter. She then returns to the ladder of Jacob's dream and in the final two and a half pages of the manuscript relates the two ladders to each other.

Portions of Manuscript 13, which we have in Ellen White's handschrift, also appear in a sermon delivered at the

"We Have Found the Messiah"

Los Angeles camp meeting on May 10, 1884,<sup>1</sup> and in Our High Calling, a compilation of Ellen White writings.<sup>2</sup>

A brief use of this same manuscript material appears in a paragraph from Ellen White's piece in The Review and Herald of November 11, 1890.<sup>3</sup> Selected comments very similar to the Manuscript 13 material are also to be found in an Ellen White letter from 1893.<sup>4</sup>

In the previous chapter we introduced some diary material written around 1897 but contained in a journal dated 1899. A portion of that diary [Di(99)], beginning on page 39, contains statements on the subject of this chapter. Just above the first line at the top of the page are the words, "Used in L.C." Since the material on the temptation of Christ as presented in chapter 13 ended on page 37 and our sentence numbers had reached 139, we arbitrarily began page 39 with sentence number 151. Page 38 of the diary is blank. In view of the scarcity of documents on the life of Christ in Ellen White's personal handscript these sentences have a special importance for this study.

Several sentences taken from the previous writings of Ellen White, mentioned above, have been inserted into the DA text which follows. In some instances we are not sure if the earlier writings actually contributed to this chapter,

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<sup>1</sup>"The Vision at Bethel," ST, Vol. 10, No. 29, July 31, 1884, pages 450-451.

<sup>2</sup>The Ellen G. White Estate, Inc., (Washington, D.C.: Review and Herald Publishing Assoc., 1961), pp. 66-75.

<sup>3</sup>"The Mystic Ladder," RH, Vol. 67, No. 44, 1890, page 437.

<sup>4</sup>Letter P-47, 1893, pp. 10-12.

## "We Have Found the Messias"

though the content is similar if not identical. In most cases some verbal similarities exist. In any case these earlier texts allow us to register Ellen White's use of sources in the production of her writings on the life of Christ.

Following the DA text we have added a separate section containing 69 sentences taken from Manuscript 13, 1884.<sup>1</sup> This material extends our knowledge of Ellen White's comments on Christ's conversation with Nathanael beyond what has been published in the DA text, and also reveals her use of sources at the handwritten level of the textual tradition.

Photocopies of the relevant portions of the Ellen White texts mentioned above, including her handwritten documents where they still exist, are included in Appendix D under chapter 14.

The source parallels we are listing for this chapter come from seven different texts representing six authors. Twice we have referred to Frederic W. Farrar, The Life of Christ,<sup>2</sup> which we designate as Farrar, LC. John Fleetwood, The Life of Our Lord and Saviour Jesus Christ,<sup>3</sup> we have included once. His parallel may be recognized by Fleetwood, LC. William Hanna's life of Christ from 1863 has been used so often it needs no further identification. Ingraham's

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<sup>1</sup>The 69 sentences involve 71 entries, because sentences 99 and 304 have been divided into two separate quotes.

<sup>2</sup>Farrar, LC (New York: Hurst & Company, 1874).

<sup>3</sup>Fleetwood, LC (Philadelphia: J. W. Bradley, 1860).

"We Have Found the Messiah"

imaginative treatment of the life of Christ, The Prince of the House of David, was used in chapter 13. The two references which appear in this chapter are indicated by Ingraham, PHD. Life-Scenes from the Four Gospels by George Jones<sup>1</sup> has been quoted from before but only as a possible minor source. We will include over 40 references to Jones, LSFG, in listing the parallels for chapter 14. Quotations from two sermons of Henry Melvill are also introduced as source parallels. The sermon on "Experience the Test of Truth" will be identified by the book of sermons where it is found, The Golden Lectures.<sup>2</sup> We identify this work as Melvill, GL. His sermon on "Jacob's Vision and Vow," appears in Miscellaneous Sermons,<sup>3</sup> which we have indicated by Melvill, MS.

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<sup>1</sup>Jones, LSFG (Philadelphia: J. C. Garrigues & Co., 1868),

<sup>2</sup>Melvill, Henry, The Preacher in Print. Second Series. The Golden Lectures (London: James Paul: 1, Chapter House Court, n.d.). The pagination is puzzling but the sermon may be located under the date of its delivery, February 19, 1850.

<sup>3</sup>Melvill, Henry, Miscellaneous Sermons (London: "The Pulpit" Office, Glasshouse Yard, 1843), p. 285ff.

DA1/132 JOHN the Baptist was now preaching and baptizing at Bethabara, beyond Jordan. [J/23.7] (B1)

DA2/132 It was not far from this spot that God had stayed the river in its flow until Israel had passed over. [J/23.7] (P3)

DA3/132 A little distance from here the stronghold of Jericho had been overthrown by the armies of heaven. [J/23.7] (P3)

DA4/132 The memory of these events was at this time revived, and gave a thrilling interest to the Baptist's message. (I1)

DA5/132 Would not He who had wrought so wonderfully in ages past again manifest His power for Israel's deliverance? (I1)

DA6/132 Such was the thought stirring the hearts of the people who daily thronged the banks of the Jordan. (I1)

DA7/132 The preaching of John had taken so deep a hold on the nation as to demand the attention of the religious authorities. (I1)

DA8/132 The danger of insurrection caused every popular gathering to be looked upon with suspicion by the Romans, and whatever pointed toward an uprising of the people excited the fears of the Jewish rulers. [J/12/38] (P3)

DA9/132+ John had not recognized the authority of the Sanhedrin by seeking their sanction for his work; and he had reproved rulers and people, Pharisees and Sadducees alike. (I1)

DA10/133 Yet the people followed him eagerly. (I1)

DA11/133 The interest in his work seemed to be continually increasing. (I1)

23.7 Just below this place, where John was baptizing, God had divided the deep waters of the Jordan in its rapid flow, and had kept them divided till his people had passed over dry-shod; there, Jericho had fallen simply by his almighty will;. . . [Jones, LSFG]

12/38 Although the ascetic had not put himself forward as a leader, and good order had been maintained at the Jordan, yet the people were in an inflammable condition, and tumults might arise, in which case the Roman power would interfere, with vengeance upon the whole nation. [Jones, LSFG]

DA12/133 Though he had not deferred to them, the Sanhedrin accounted that, as a public teacher, he was under their jurisdiction. (I1)

DA13/133 This body was made up of members chosen from the priesthood, and from the chief rulers and teachers of the nation. [J/3/37] (P2)

DA14/133 The high priest was usually the president. [J/3/37] (P1)

DA15/133 All its members were to be men advanced in years, though not aged; men of learning, not only versed in Jewish religion and history, but in general knowledge. [J/4,5/37] (P1)

DA16/133 They were to be without physical blemish, and must be married men, and fathers, as being more likely than others to be humane and considerate. [J/5/37] (P1)

DA17/133 Their place of meeting was an apartment connected with the temple at Jerusalem. [J/7/38] (P2)

DA18/133 In the days of Jewish independence the Sanhedrin was the supreme court of the nation, possessing secular as well as ecclesiastical authority. (I1)

DA19/133 Though now subordinated by the Roman governors, it still exercised a strong influence in civil as well as religious matters. (I1)

DA20/133 The Sanhedrin could not well defer an investigation of John's work. [J/11/38] (P2)

DA21/133 There were some who recalled the revelation made to Zacharias in the temple, and the father's prophecy that had pointed to his child as the Messiah's herald. (I1)



3/37 This body, synedrion, assembly, consisted of seventy persons, with the addition of the high-priest as president; and were from the following classes of persons: 1. Officiating high-priest; 2. Ex-high-priests, and heads of the twenty-four classes of high-priests, called, by way of honor, chief-priests; 3. Such of the elders, i.e., princes of the tribes, heads of family associations, as were elected to this place, or put there by a nomination from the ruling executive authority; and 4. Appointments in a similar way from the scribes and learned men. [Jones, LSFG]

4/37 "It was required of these men that they should be religious, and learned in the arts and language; that they should have some skill in physic, arithmetic, astronomy and astrology; also to know what belonged to magic, sorcery and idolatry, so as to know how to judge them. [Jones, LSFG]

5/37 They were to be without maim or blemish of body; men of years but not extremely old; and to be fathers of families, that they might be acquainted with tenderness and compassion. [Jones, LSFG]

7/38 Their place of assembling was in a room by the courts of the Temple, and was so arranged that a portion of it projected into the priest's court, in order that it might partake of the sanctity of the place; and part was outside of it, so that the members could sit in the council, which no one could do in the court of the priests, except a king." [reference: "Lightfoot on the Temple"] [Jones, LSFG]

11/38 The Sanhedrin felt now, that it had become of the highest consequence to settle the important questions concerning John, which were agitating the public mind. [Jones, LSFG]

DA22/133 In the tumults and changes of thirty years, these things had in a great measure been lost sight of. (11)

DA23/133 They were now called to mind by the excitement concerning the ministry of John. [J/13/38] (P2)

DA24/133 It was long since Israel had had a prophet, long since such a reformation as was now in progress had been witnessed. [J/14/38] (P2)

DA25/133 The demand for confession of sin seemed new and startling. (Cf. Geikie, LC, 277.7) (11)

DA26/133 Many among the leaders would not go to hear John's appeals and denunciations, lest they should be led to disclose the secrets of their own lives. (11)

DA27/133 Yet his preaching was a direct announcement of the Messiah. (11)

DA28/133 It was well known that the seventy weeks of Daniel's prophecy, covering the Messiah's advent, were nearly ended; and all were eager to share in that era of national glory which was then expected. (11)

DA29/133 Such was the popular enthusiasm that the Sanhedrin would soon be forced either to sanction or to reject John's work. (11)

DA30/133 Already their power over the people was waning. (11)

DA31/133 It was becoming a serious question how to maintain their position. (11)

DA32/133 In the hope of arriving at some conclusion, they dispatched to the Jordan a deputation of priests and Levites to confer with the new teacher. [F/53.5] (P2)

DA33/133 A multitude were gathered, listening to his words, when the delegates approached. (11)

13,14/38 A wonderful prophet, too, this seemed to be, and the excitement was the greater from the lapse of centuries since a prophet had appeared. His annunciation of the kingdom of heaven as at hand was thrilling to every expectant heart: he was introducing a great revolution by initiating the crowds flocking to him, into a new religion; and this without authority given, or asked of the rulers.  
[Jones, LSPG]

53.5 Prompted by curiosity, they despatched a deputation of priests and Levites to the Baptist, to demand of him who he was. [Fleetwood, LC]

DA34/133+ With an air of authority designed to impress the people and to command the deference of the prophet the haughty rabbis came. [J/41,42/42] (P2)

DA35/134 With a movement of respect, almost of fear, the crowd opened to let them pass. [J/40,41/42] (P2)

DA36/134 The great men, in their rich robes, in the pride of rank and power, stood before the prophet of the wilderness. [J/42/42] (P2)

DA37/134 "Who art thou?" they demanded. [J/56-66/45] (B1)

DA38/134 Knowing what was in their thoughts, John answered, "I am not the Christ." [J/56-66/45] (B1)

DA39/134 "What then? Art thou Elias?" [J/56-66/45] (B1)

DA40/134 "I am not." [J/56-66/45] (B1)

DA41/134 "Art thou that prophet?" "No." [J/56-66/45] (B1)

DA42/134 "Who art thou? that we may give an answer to them that sent us. [J/56-66/45] (B1)

DA43/134 What sayest thou of thyself?" [J/56-66/45] (B1)

DA44/134 "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." [J/56-66/45] (B1)

40,41/42 The crowds gave way. Probably, in those haughty looks of the Pharisees they could read their own condemnation for being captivated by one not officially recognized, and not a Rabbi; their old reverence for priest and Levite, and additionally for Pharisees, conservators of the unwritten law with its mysterious, undefined power, crept through their hearts again, as they saw these men approach,--perhaps there to overwhelm all the Baptist's claims, and to hurl on his proselytes objurgations or even excommunications for having submitted to the new rite.  
[Jones, LSPG]

42/42 The deputation came in a manner to make impression of their authority, and to procure full and ready answers to their questions; bearing the phylacteries upon their brows and arms, and the wide fringes to their robes, as became Pharisees and men of rank. [Jones, LSPG]

56-66/45 "Who art thou?" the rulers asked.

The words were authoritative and abrupt. He answered, not their question, but to what he knew was in every person's mind.

"I am not the Christ."

"What then? art thou Elias?"

"I am not."

"Art thou that prophet?"

"No."

"Who art thou?--that we may give an answer to them that sent us."

"What sayest thou of thyself?"

"I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias:"

[Jones, LSPG]

DA45/134 The scripture to which John referred is that beautiful prophecy of Isaiah: "Comfort ye, comfort ye My people, saith your God. (B2)

DA46/134+ Speak ye comfortably to Jerusalem, and cry unto her, that her appointed time is accomplished, that her iniquity is pardoned. . . . (B2)

DA47/135 The voice of him that crieth in the wilderness, Prepare ye the way of the lord, make straight in the desert a highway for our God. (B2)

DA48/135 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together." Isa. 40:1-5, margin. (B2)

DA49/135 Anciently, when a king journeyed through the less frequented parts of his dominion, a company of men was sent ahead of the royal chariot to level the steep places and to fill up the hollows, that the king might travel in safety and without hindrance. [J/66/45] (P2)

DA50/135 This custom is employed by the prophet to illustrate the work of the gospel. (I1)

DA51/135 "Every valley shall be exalted, and every mountain and hill shall be made low." (B2)

DA52/135 When the Spirit of God, with its marvelous awakening power, touches the soul, it abases human pride. (I1)

DA53/135 Worldly pleasure and position and power are seen to be worthless. (I1)

DA54/135 "Imaginations, and every high thing that exalteth itself against the knowledge of God" are cast down; every thought is brought into captivity "to the obedience of Christ." 2 Cor. 10:5. (B2)

66/45. . . (the reply having allusion to a custom prevailing in those eastern countries, when a monarch was about to make a journey; at which times men were sent before to remove obstructions and to make level the roads). [Jones, LSG]

DA55/135 Then humility and self-sacrificing love, so little valued among men, are exalted as alone of worth. (I1)

DA56/135 This is the work of the gospel, of which John's message was a part. (I1)

DA57/135 The rabbis continued their questioning: "Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?" (B2)

DA58/135 The words "that prophet" had reference to Moses. (I1)

DA59/135 The Jews had been inclined to the belief that Moses would be raised from the dead, and taken to heaven. (I1)

DA60/135 They did not know that he had already been raised. (I1)

DA61/135 When the Baptist began his ministry, many thought that he might be the prophet Moses risen from the dead, for he seemed to have a thorough knowledge of the prophecies and of the history of Israel. (I1)

DA62/135 It was believed also that before the Messiah's advent, Elijah would personally appear. (I1)

DA63/135 This expectation John met in his denial; but his words had a deeper meaning. (I1)

DA64/135 Jesus afterward said, referring to John, "If ye are willing to receive it, this is Elijah, which is to come." Matt. 11:14, R. V. (I1)

DA65/135 John came in the spirit and power of Elijah, to do such a work as Elijah did. (I1)

DA66/135 If the Jews had received him, it would have been accomplished for them. (I1)





DA67/135 But they did not receive his message. (I1)

DA68/135 To them he was not Elijah. (I1)

DA69/135 He could not fulfill for them the mission he came to accomplish. (I1)

DA70/136 Many of those gathered at the Jordan had been present at the baptism of Jesus; but the sign then given had been manifest to but few among them. [H/12/101] (I2)

Di(99)156 Many were present at the baptism of John, but the revelation or sign given John they did not see. [H/12/101] (I2)

DA71/136 During the preceding months of the Baptist's ministry, many had refused to heed the call to repentance. (I1)

DA72/136 Thus they had hardened their hearts and darkened their understanding. (I1)

DA73/136 When Heaven bore testimony to Jesus at His baptism, they perceived it not. (I1)

DA74/136 Eyes that had never been turned to him that is invisible beheld not the revelation of the glory of God; ears that had never listened to His voice heard not the words of witness. (I1)

DA75/136 So it is now. (I1)

DA76/136 Often the presence of Christ and the ministering angels is manifest in the assemblies of the people, and yet there are many who know it not. (I1)

Di(99)159 His presence is among them, demonstrating his mission and angels that accompany him is [sic] with him in the very congregations, but they know him not. (I1)

12/101 That John needed to point him out in order to recognition [sic] confirms our belief, derived in the first instance directly from the narrative itself, that at the baptism none but John and Jesus heard the voice from heaven, or saw the descending dove. [Hanna, LC]

DA77/136 They discern nothing unusual. (I1)

Di(99)160 They realize nothing unusual. (I1)

DA78/136 But to some the Saviour's presence is revealed.  
(I1)

Di(99)161 But to some, he is revealed; his presence  
is felt. (I1)

DA79/136 Peace and joy animate their hearts. (I1)

Di(99)162 Gladness, peace and joy animates [sic]  
their hearts. (I1)

DA80/136 They are comforted, encouraged, and blessed. (I1)

Di(99)163 They are comforted, they are encouraged,  
they are blessed. (I1)

DA81/136 The deputies from Jerusalem had demanded of John,  
"Why baptizest thou?" and they were awaiting his answer.  
[H/9/101] (I2)

Di(99)154 The deputies obtained so little light in  
regard to John they felt little interest to know who  
this worthier than John was: "I baptize with water,  
but there standeth one among you whom ye know not; he  
it is who coming after me is preferred before me  
whose shoes latchet I am not worthy to unloose."  
[H/8,9/101] (P2)

DA82/136 Suddenly, as his glance swept over the throng, his  
eye kindled, his face was lighted up, his whole being was  
stirred with deep emotion. [J/19/96] (I2)

DA83/136 With outstretched hands he cried, "I baptize in  
water: in the midst of you standeth One whom ye know not,  
even He that cometh after me, the latchet of whose shoe I am  
not worthy to unloose." John 1:27, R. V., margin. (B2)

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Di(99)151 Hitherto John had spoken hesitatingly in  
regard to Christ being the One for whose coming he  
was preparing the way, for he had been promised he  
should have a sign from heaven symbolizing who was  
the one to come. [H/7/100] (P2)  
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8/101 From the day of his baptism Jesus had withdrawn John knew not whither, but now he sees him in the crowd, and says: "I baptize with water: but there standeth one among you, whom ye know not; he it is, who, coming after me, is preferred before me, whose shoe's latched I am not worthy to unloose." [Hanna, LC]

9/101 Having got so little to satisfy them as to who the Baptist was, it does not seem that the deputies from Jerusalem troubled themselves to make any inquiries as to who this other and greater than John was. [Hanna, LC]

19/96 And the Baptist's face again took the glow of inspiration. [Jones, LSFG]

7/100 Hitherto he had spoken indeterminately of one whom he knew not, the greater than he, who was to come after him; but now the sign from heaven had been given, the Spirit had been seen descending and abiding on Jesus. [Hanna, LC]

DA84/136 The message was distinct and unequivocal, to be carried back to the Sanhedrin. [J/72/46] (P2)

DA85/136 The words of John could apply to no other than the long-promised One. [J/71/46] (P2)

DA86/136 The Messiah was among them! [J/69,71/46] (P2)

DA87/136 In amazement priests and rulers gazed about them, hoping to discover Him of whom John had spoken. [J/70/46] (P2)

DA88/136 But He was not distinguishable among the throng. (I1)

DA89/136 When at the baptism of Jesus, John pointed to Him as the Lamb of God, a new light was shed upon the Messiah's work. (I1)

DA90/136 The prophet's mind was directed to the words of Isaiah, "He is brought as a lamb to the slaughter." Isa. 53:7. (B2)

DA91/136 During the weeks that followed, John with new interest studied the prophecies and the teaching of the sacrificial service. (I1)

DA92/136+ He did not distinguish clearly the two phases of Christ's work,--as a suffering sacrifice and a conquering king,--but he saw that His coming had a deeper significance than priests or people had discerned. (I1)

DA93/137 When he beheld Jesus among the throng on His return from the desert, he confidently looked for Him to give the people some sign of His true character. (I1)

Di(99)164 John is looking and expecting that on the return of Christ from the desert the one [sic] in their midst will give some sign that he will be recognized in his true character, but the prophet sees that Christ makes no move in this direction. (I1)

72/46 That was their answer, and such the intelligence that the emissaries were to carry back to Jerusalem, and to the Sanhedrim. [Jones, LSG]

71/46 No one could doubt that John meant by this The Christ, the great Messiah that had been promised to the world. [Jones, LSG]

69/46 Among them!! [Jones, LSG]

70/46 And all interest in the officials and in John himself must have been lost, as men started and turned inquiring glances among the crowd, making scrutiny for him about whom the astounding announcement had been made. [Jones, LSG]

DA94/137 Almost impatiently he waited to hear the Saviour declare his mission; but no word was spoken, no sign given. (I1)

DA95/137 Jesus did not respond to the Baptist's announcement of him, but mingled with the disciples of John, giving no outward evidence of His special work, and taking no measures to bring himself to notice. [H/1/100] (P2)

2SP53/61+ His long fast ended, the victory won, he returns to the banks of the Jordan, mingling again with the disciples of John, yet giving no outward evidence of his special work, and taking no measures to bring himself to notice. [H/1/100] (P1)

Di(99)166 John is waiting almost impatiently to hear his voice lifted up declaring himself, but Jesus is among them as a common personage all day. [H/1/100] (I2)

DA96/137 The next day John sees Jesus coming. [H/17/101] (B1)

DA97/137 With the light of the glory of God resting upon him, the prophet stretches out his hands, declaring, "Behold, the Lamb of God, which taketh away the sin of the world!" [H/17/101] (B1)

DA98/137 This is He of whom I said, After me cometh a man which is become before me. . . . [H/18/101] (B1)

DA99/137 And I knew him not; but that He should be made manifest to Israel, for this cause came I baptizing in water. . . . [H/19/101] (B1)

DA100/137 I have beheld the Spirit descending as a dove out of heaven; and it abode upon Him. [H/20/101] (B1)

DA101/137 And I knew Him not: but He that sent me to baptize in water, He said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptizeth with the Holy Spirit. [H/21/101] (B1)



1/100 From forty days in the desert, from the long fast, from the triple assault, from the great victory won, from the companionship of the ministering angels, Jesus returns to the banks of the Jordan, and mingles, unnoticed and unknown, among the disciples of the Baptist. [Hanna, LC]

17/101 The next day, therefore, as John sees Jesus coming to him, while yet he is some way off, he points to him, and says: "Behold the Lamb of God, which taketh away the sin of the world! [Hanna, LC]

18/101 This is he of whom I said, After me cometh a man which is preferred before me; for he was before me. [Hanna, LC]

19/101 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water....[sic] [Hanna, LC]

20/101 I saw the Spirit descending from heaven like a dove, and it abode upon him. [Hanna, LC]

21/101 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. [Hanna, LC]

DA102/137 And I have seen, and have borne witness that this is the Son of God." John 1:29-34, R. V., margin. [H/22/101] (B1)

DA103/137 Was this the Christ? (I1)

DA104/137 With awe and wonder the people looked upon the One just declared to be the Son of God. (I1)

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Di(99)172 John did not proclaim him king of Israel, Messiah the Prince, but John declares him to be the Son of God. [H/24,25/101] (P1)

Di(99)173 He had heard the voice from the Infinite One saying, "This is my beloved Son, in whom I am well pleased." [H/26/101] (V2)

Di(99)174 John was re-echoing the testimony of God himself. [H/27/101] (V2)

Di(99)175 John did not take in the full significance of the words of the Father. [H/28/101] (P1)  
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DA105/137 They had been deeply moved by the words of John. (I1)

DA106/137 He had spoken to them in the name of God. (I1)

DA107/137 They had listened to him day after day as he reproved their sins, and daily the conviction that he was sent of Heaven had strengthened. (I1)

DA108/137 But who was this One greater than John the Baptist? (I1)

DA109/137 In His dress and bearing there was nothing that betokened rank. [J/77/46] (I2)

DA110/137 He was apparently a simple personage, clad like themselves in the humble garments of the poor. [J/5/95] (P2)

22/101 And I saw, and bare record that this is the Son of God." [Hanna, LC]

24/101 There is no mention here of Jesus as Messiah, the Prince, the King of Israel. [Hanna, LC]

25/101 The record that John bears of him is, that he is the Son of God, the Lamb of God. [Hanna, LC]

26/101 He had lately heard the voice from heaven saying: "Thou art my beloved Son, in whom I am well pleased." [Hanna, LC]

27/101 In giving him this title, in calling him the Son of God, John was but reechoing, as it were, the testimony of the Father. [Hanna, LC]

28/101 Taught thus to use and to apply it, it may be fairly questioned whether the Baptist in his first employment of it entered into the full significance of the term, as declarative of Christ's unity of nature with the Father. [Hanna, LC]

77/46 He came with no pomp, but quietly among them: no earthly parade of power, no attendance. .. but alone, in simplicity of dress and simplicity of manner. [Jones, LSPG]

5/95 For he to whom John pointed was a simple personage, in ordinary costume: one like themselves, except that grandeur of expression in face, and that dignity combined with simplicity and unassumingness of manner, which always belong to true greatness even in men. [Jones, LSPG]

DA111/137 There were in the throng some who at Christ's baptism had beheld the divine glory, and had heard the voice of God. (I1)

DA112/137 But since that time the Saviour's appearance had greatly changed. [I/141.7] (I2)

DA113/137 At His baptism they had seen His countenance transfigured in the light of heaven; now, pale, worn, and emaciated, He had been recognized only by the prophet John. [I/156.8,157.6] (I2)

DA114/137 But as the people looked upon Him, they saw a face where divine compassion was blended with conscious power. [J/79/46] (P3)

DA115/137 Every glance of the eye, every feature of the countenance, was marked with humility, and expressive of unutterable love. [J/79/46] [J/16/96] (P3)

DA116/137+ He seemed to be surrounded by an atmosphere of spiritual influence. (I1)

DA117/138 While his manners were gentle and unassuming, He impressed men with a sense of power that was hidden, yet could not be wholly concealed. [J/79/46,4-6/95,16/96] (P3)

DA118/138 Was this the One for whom Israel had so long waited? [J/5/95] (P3)

141.7 He stopped, and turned upon them a visage so pale, and marred with sadness and anguish, that they both stood still and gazed upon Him with amazement at beholding such a change. [Ingraham, PHD]

156.8 "He turned His pale countenance full upon me, and extended towards me His emaciated hands, while He smiled faintly, and blessed me and said: . . . [Ingraham, PHD]

157.6 Worn and emaciated by long abstinence, weak through suffering, He looked but the shadow of himself. [Ingraham, PHD, 157]

79/46 But the multitudes might have noticed the wonderful dignity and majesty on that brow; the quiet composure of manner, where conscious omnipotence calmly rested; the winningness of features, where unbounded love drew the lines, and fully impressed itself; and when he spake, the modulations of his voice, where gentleness and benevolence ruled, although at times that voice could take the impressive tones of command. [Jones, LSG]

16/96 He knew all this, and so he came, not only as man, but as man in humility and in commonness among men: but yet, with the consciousness which he carried within him, what an impressiveness of internal power and grandeur there was to be recognized, on observation, as he appeared there among the astounded crowds about John; astounded by the seeming contradictions, such lowliness yet such greatness claimed for him by the Baptist and through John by heaven itself. [Jones, LSG]

4, 5/95 But was this the Christ? For he to whom John pointed was a simple personage, in ordinary costume: one like themselves, except that grandeur of expression in face, and that dignity combined with simplicity and unassumingness of manner, which always belong to true greatness even in men. [Jones, LSG]

6/95 Here they produced a Presence which was indeed felt. [Jones, LSG]

The Desire of Ages - Chapter 14 - ELLEN G. WHITE

DA119/138 Jesus came in poverty and humiliation, that He might be our example as well as our Redeemer.  
[J/13,15,16/96] (P2)

DA120/138 If He had appeared with kingly pomp, how could He have taught humility? how could He have presented such cutting truths as in the Sermon on the Mount? [J/13,15/96]  
(P3)

DA(MS)114/178 Had he appeared with kingly pomp, followed by a retinue of the great men of the earth, how could he have taught humility? [J/13,15/96]  
(P2)

DA121/138 Where would have been the hope of the lowly in life had Jesus come to dwell as a king among men? [J/15/96]  
(P3)

DA122/138 To the multitude, however, it seemed impossible that the one designated by John should be associated with their lofty anticipations. [J/17/96] (P3)

DA123/138 Thus many were disappointed, and greatly perplexed. [J/17/96] (P3)

DA124/138 The words which the priests and rabbis so much desired to hear, that Jesus would now restore the kingdom to Israel, had not been spoken. (11)

DA125/138 For such a king they had been waiting and watching; such a king they were ready to receive. (11)

DA126/138 But one who sought to establish in their hearts a kingdom of righteousness and peace, they would not accept. (11)

DA127/138 On the following day, while two disciples were standing near, John again saw Jesus among the people.  
[J/18/96] (P1)

DA128/138 Again the face of the prophet was lighted up with glory from the Unseen, as he cried, "Behold the Lamb of God!" [J/19/96] (V2)

13/96 Had Christ come in pomp and majesty, with the retinues of the great men of earth, there is many a heart at present doubting or repellant that would gladly open to receive him.

15/96 He was to be the Teacher and the Example as well as the Redeemer, and where, if such earthly pomp and circumstance had been around him, where could ever have been the force of such a sermon as that on the Mount, or of his parables, or of his injunctions respecting humility in soul and action, or indeed of all his great teachings felt now to be the life of the world? where that blessedness of fellowship recognized in him by the lowly in life? how could any of this have been, if he had come amid exaltations and had so dwelt on the earth? [Jones, LSFG]

17/96 They were amazed and confounded; they reasoned, doubted; yielded willingly to doubts, for they clung to the old expectation of coming Jewish earthly grandeur, unwilling to let it go. [Jones, LSFG]

18,19/96 On the following day, while two of John's disciples were standing near by, Jesus came in sight, and the Baptist's face again took the glow of inspiration, as he cried:

"Behold the Lamb of God!" [Jones, LSFG]

The Desire of Ages - Chapter 14 - ELLEN G. WHITE

DA129/138 The words thrilled the hearts of the disciples.  
[J/20/96] (V2)

DA130/138 They did not fully understand them. [H/55/104]  
(P3)

DA131/138 What meant the name that John had given  
Him,--"the Lamb of God"? [H/55/104] (P3)

DA132/138 John himself had not explained it. [H/53/104]  
(P3)

DA133/138 Leaving John, they went to seek Jesus. (B1)

DA134/138 One of the two was Andrew, the brother of Simon;  
the other was John the evangelist. [F/122.6] [H/61/104]  
(P1)

DA135/138 These were Christ's first disciples. [H/68/105]  
(I2)

DA136/138 Moved by an irresistible impulse, they followed  
Jesus,--anxious to speak with Him, yet awed and silent, lost  
in the overwhelming significance of the thought, "Is this  
the Messiah?" [H/70/105] (I2)

DA137/138 Jesus knew that the disciples were following Him.  
[H/72/105] (P3)

DA138/138 They were the first fruits of His ministry, and  
there was joy in the heart of the divine Teacher as these  
souls responded to His grace. [H/72/105] (I2)

DA139/138 Yet turning, He asked only, "What seek ye?"  
[H/73/105] (B1)

DA140/138 He would leave them free to turn back or to speak  
of their desire. [H/74/105] (P2)



20/96 The two disciples, how they were thrilled by the words! [Jones, LSFG]

55/104 Neither of these two men may know as yet in what sense he is the Lamb of God, nor how by him their sin is to be taken away; but both have felt their need of some one willing and able to guide their agitated hearts to a secure haven of rest, and they hope to find in him thus pointed out the one they need. [Hanna, LC]

53/104 Looking upon Jesus as he walked, he directed their attention to him by simply saying once again, "Behold the LAMB OF GOD!"--leaving it to their memory to supply all about him which in the course of the two preceding days he had declared. [Hanna, LC]

122.6 One of those two youths who thus came earliest to Christ was Andrew. The other suppressed his own name because he was the narrator, the beloved disciple, the Evangelist St. John. [Farrar, LC]

61/104 One of them is Andrew, better known to us by his brotherhood to Simon. [Hanna, LC]

68/105 He was one at least of the first two men who became followers of the Lamb; and that because of their having heard him described as the Lamb of God. [Hanna, LC]

70/105 The two disciples follow Jesus silently, respectfully, admiringly--anxious to address him, yet unwilling to obtrude. [Hanna, LC]

72/105 The instinct of that love which is already drawing them to him tells him that he is being followed for the first time by human footsteps, answering to warm-beating, anxious human hearts. [Hanna, LC]

73/105 He turns and says to them, "What seek ye?" [Hanna, LC]

74/105 A vague and general question, which left it open to them to give any answer that they pleased, to connect their movement with him or not. [Hanna, LC]

DA141/138 Of one purpose only were they conscious. (I1)

DA142/138 One presence filled their thought. (I1)

DA143/138 They exclaimed, "Rabbi, . . . where dwellest Thou?" [H/78/105] (B1)

DA144/138 In a brief interview by the wayside they could not receive that for which they longed. [H/76/105] (P1)

DA145/138 They desired to be alone with Jesus, to sit at His feet, and hear His words. [H/77/105] (P2)

DA146/139 "He saith unto them, Come and see. [H/79a/105] (B1)

DA147/139 They came and saw where He dwelt, and abode with Him that day." [H/79b/105] (B1)

DA148/139 If John and Andrew had possessed the unbelieving spirit of the priests and rulers, they would not have been found as learners at the feet of Jesus. (I1)

DA149/139 They would have come to Him as critics, to judge his words. (I1)

DA150/139 Many thus close the door to the most precious opportunities. (I1)

DA151/139 But not so did these first disciples. (I1)

DA152/139 They had responded to the Holy Spirit's call in the preaching of John the Baptist. (I1)

DA153/139 Now they recognized the voice of the heavenly Teacher. (I1)

DA154/139 To them the words of Jesus were full of freshness and truth and beauty. (I1)

78/105 "Rabbi"--they say to him, the first time doubtless that Jesus was ever so addressed--"where dwellest thou?" [Hanna, LC]

76/105 It is not any short and hurried converse by the way that will satisfy their ardent longings. [Hanna, LC]

77/105 They would have hours with him, days with him alone in the seclusion of his home. [Hanna, LC]

79a/105 He saith to them, Come and see; [Hanna, LC]

79b/105 and they came and saw where he dwelt, and abode with him that day, for it was about the tenth hour. [Hanna, LC]

DA155/139 A divine illumination was shed upon the teaching of the Old Testament Scriptures. (I1)

DA156/139 The many-sided themes of truth stood out in new light. (I1)

DA157/139 It is contrition and faith and love that enable the soul to receive wisdom from heaven. (I1)

DA158/139 Faith working by love is the key of knowledge, and everyone that loveth "knoweth God." 1 John 4:7. (I1)

DA159/139 The disciple John was a man of earnest and deep affection, ardent, yet contemplative. [F/123.6] (P3)

DA160/139 He had begun to discern the glory of Christ,--not the worldly pomp and power for which he had been taught to hope, but "the glory as of the Only-begotten of the Father, full of grace and truth." John 1:14. (I1)

DA161/139 He was absorbed in contemplation of the wondrous theme. [H/87/106] (P3)

DA162/139 Andrew sought to impart the joy that filled his heart. [H/88/106] (I2)

DA163/139 Going in search of his brother Simon, he cried, "We have found the Messias." (B2)

DA164/139 Simon waited for no second bidding. (I1)

DA165/139 He also had heard the preaching of John the Baptist, and he hastened to the Saviour. (I1)

DA166/139 The eye of Christ rested upon him, reading his character and his life history. [H/90/106] (P2)

123.6 How was it that these youths of Galilee, how was it that a John so fervid yet contemplative, a Peter so impetuous in his affections yet so timid in his resolves, were thus brought at once--brought, as it were, by a single look, by a single word--to the Saviour's feet? [Farrar, LC]

87/106 And there for all day long, and on into the quiet watches of the night, would he sit drinking in our Lord's first opening of his great message of mercy from the Father. [Hanna, LC]

88/106 Andrew has something of the restless, active spirit of his brother in him, and so no sooner has he himself attained a sure conviction that this is indeed the Christ whom he has found, than he hurries out to seek his own brother Simon and bring him to Jesus. [Hanna, LC]

90/106 The Lord looks upon Simon and sees all he is and all that he is yet to be. [Hanna, LC]

DA167/139 His impulsive nature, his loving, sympathetic heart, his ambition and self-confidence, the history of his fall, his repentance, his labors, and his martyr death,--the Saviour read it all, and He said, "Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone." [H/91/106] (P2)

DA168/139 "The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow Me." (B2)

DA169/139 Philip obeyed the command, and straightway he also became a worker for Christ. (I1)

DA170/139 Philip called Nathanael. (I1)

DA171/139 The latter had been among the throng when the Baptist pointed to Jesus as the Lamb of God. [J/99.3] (P2)

DA172/139 As Nathanael looked upon Jesus, he was disappointed. (I1)

DA173/139 Could this man, who bore the marks of toil and poverty, be the Messiah? (I1)

DA174/139 Yet Nathanael could not decide to reject Jesus, for the message of John had brought conviction to his heart. (I1)

DA175/140 At the time when Philip called him, Nathanael had withdrawn to a quiet grove to meditate upon the announcement of John and the prophecies concerning the Messiah. [H/107,108/107] (P3)

DA176/140 He prayed that if the one announced by John was the deliverer, it might be made known to him, and the Holy Spirit rested upon him with assurance that God had visited his people and raised up a horn of salvation for them. (I1)

91/106 His great confession, his three denials, his bitter repentance, his restoration, the great services rendered, the death like that of his Master he is to die, all are present to the thoughts of Jesus as he looks. "Thou art Simon," he says at once to him, as if he had known him from his youth;--"Simon, the son of Jona." [Hanna, LC]

99.3 There was among the throngs at the Jordan a man, Nathanael by name, belonging to Cana in Galilee, a town about eight miles north of Nazareth. [Jones, LSFG]

107,108/107 Before Philip called him, he had been under the fig-tree, the chosen place for meditation and prayer with the devout of Israel. There had he been pondering in his heart, wondering when the Hope of Israel was to come, and praying that it might be soon, when a friend comes and tells him that the very one he has been praying for has appeared. [Hanna, LC]

DA177/140 Philip knew that his friend was searching the prophecies, and while Nathanael was praying under a fig tree, Philip discovered his retreat. (I1)

DA178/140 They had often prayed together in this secluded spot hidden by the foliage. (I1)

DA179/140 The message, "We have found Him, of whom Moses in the law, and the prophets, did write," seemed to Nathanael a direct answer to his prayer. (I1)

DA180/140 But Philip had yet a trembling faith. (I1)

DA181/140 He added doubtfully, "Jesus of Nazareth, the son of Joseph." (I1)

DA182/140 Again prejudice arose in Nathanael's heart. (I1)

DA183/140 He exclaimed, "Can there any good thing come out of Nazareth?" (B2)

DA184/140 Philip entered into no controversy. [M/81.5]  
(V2)

DA185/140 He said, "Come and see. (B2)

DA186/140 Jesus saw Nathanael coming to Him, and saith of him, Behold an Israelite indeed, in whom is no guile!" (B2)

DA187/140 In surprise Nathanael exclaimed, "Whence knowest Thou me? (B2)

DA188/140 Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee." (B2)



81.5 The reply of Philip is every way observable. He entered on no controversy, he attempted no discussion; he felt that the means which had been effectual with himself were most likely to be effectual with Nathanael; . . . [Melville, GL(50)]

DA189/140 It was enough. (11)

DA190/140 The divine Spirit that had borne witness to Nathanael in his solitary prayer under the fig tree now spoke to him in the words of Jesus. (11)

DA191/140 Though in doubt, and yielding somewhat to prejudice, Nathanael had come to Christ with an honest desire for truth, and now his desire was met. [H/113/107]  
(12)

DA192/140 His faith went beyond that of the one who had brought him to Jesus. [H/113/107] (12)

DA193/140 He answered and said, "Rabbi, Thou art the Son of God; Thou art the King of Israel." (B2)

DA194/140 If Nathanael had trusted to the rabbis for guidance, he would never have found Jesus. (11)

DA195/140+ It was by seeing and judging for himself that he became a disciple. (11)

DA196/141 So in the case of many today whom prejudice withholds from good. (11)

DA197/141 How different would be the result if they would "come and see"! (11)

DA198/141 While they trust to the guidance of human authority, none will come to a saving knowledge of the truth. (11)

DA199/141 Like Nathanael, we need to study God's word for ourselves, and pray for the enlightenment of the Holy Spirit. (11)

DA200/141 He who saw Nathanael under the fig tree will see us in the secret place of prayer. (11)

113/107 Nathanael comes with doubting mind, but a guileless heart; and so now, without dealing with it intellectually, the doubt is scattered by our Lord's quick glance penetrating into his inner spirit, and an instant and sure faith is at once planted in Nathanael's breast. [Hanna, LC]

DA201/141 Angels from the world of light are near to those who in humility seek for divine guidance. (11)

DA202/141 With the calling of John and Andrew and Simon, of Philip and Nathanael, began the foundation of the Christian church. [H/128/109] (P3)

DA203/141 John directed two of his disciples to Christ. [H/136/109] (P2)

DA204/141 Then one of these, Andrew, found his brother, and called him to the Saviour. [H/136/109] (P2)

DA205/141 Philip was then called, and he went in search of Nathanael. [H/136/109] (P2)

DA206/141 These examples should teach us the importance of personal effort, of making direct appeals to our kindred, friends, and neighbors. [H/137/109] (P2)

2SPI23/66 It teaches them the importance of personal effort, making direct appeals to relatives, friends and acquaintances. [H/137/109] (P1)

DA207/141 There are those who for a lifetime have professed to be acquainted with Christ, yet who have never made a personal effort to bring even one soult to the Saviour. [H/138/109+] (P2)

DA208/141 They leave all the work for the minister. (11)

DA209/141 He may be well qualified for his calling, but he cannot do that which God has left for the members of the church. (11)

DA210/141 There are many who need the ministration of loving Christian hearts. (11)

The Desire of Ages - Chapter 14 - SOURCES

128/109 These five men were the first disciples of Jesus, and in the narrative of their becoming so we have the history of the infancy of the church of the living God, that great community of the saints, that growing and goodly company, swelling out to a multitude that no man can number, out of every kindred, and tongue, and people, and nation. [Hanna, LC]

136/109 By John speaking to two, Jesus to one, Andrew to one, Phillip to one. [Hanna, LC]

137/109 It is the same species of agency similarly employed which God has always most richly blessed; the direct, earnest, loving appeal of one man to his acquaintance, relative, or friend. [Hanna, LC]

138/109+ How many are there among us who have been engaged for years either in supporting by our liberality, or aiding by our actual service one or other of those societies whose object is to spread Christianity, but who may seldom if ever have endeavored by direct and personal address, to influence one human soul for its spiritual and eternal good! [Hanna, LC]

DA211/141 Many have gone down to ruin who might have been saved if their neighbors, common men and women, had put forth personal effort for them. [H/134/109] (I2)

DA212/141 Many are waiting to be personally addressed. [H/134/109] (I2)

DA213/141 In the very family, the neighborhood, the town, where we live, there is work for us to do as missionaries for Christ. (I1)

DA214/141 If we are Christians, this work will be our delight. (I1)

DA215/141 No sooner is one converted than there is born within him a desire to make known to others what a precious friend he has found in Jesus. (I1)

DA216/141 The saving and sanctifying truth cannot be shut up in his heart. (I1)

DA217/141 All who are consecrated to God will be channels of light. (I1)

DA218/141 God makes them His agents to communicate to others the riches of His grace. (I1)

DA219/141 His promise is, "I will make them and the places round about My hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing." Ezek. 34:26. (I1)

DA220/141 Philip said to Nathanael, "Come and see." (I1)

DA221/141 He did not ask him to accept another's testimony, but to behold Christ for himself. (I1)

The Desire of Ages - Chapter 14 - SOURCES

134/109 Whatever these means and methods may be, in order to be effectual they must finally resolve themselves into direct individual address. [Hanna, LC]

The Desire of Ages - Chapter 14 - ELLEN G. WHITE

DA222/141+ Now that Jesus has ascended to heaven, His disciples are His representatives among men, and one of the most effective ways of winning souls to Him is in exemplifying His character in our daily life. (11)

DA223/142 Our influence upon others depends not so much upon what we say as upon what we are. (11)

DA224/142 Men may combat and defy our logic, they may resist our appeals; but a life of disinterested love is an argument they cannot gainsay. (11)

DA225/142 A consistent life, characterized by the meekness of Christ, is a power in the world. (11)

DA226/142 The teaching of Christ was the expression of an inwrought conviction and experience, and those who learn of Him become teachers after the divine order. (11)

DA227/142 The word of God, spoken by one who is himself sanctified through it, has a life-giving power that makes it attractive to the hearers, and convicts them that it is a living reality. (11)

DA228/142 When one has received the truth in the love of it, he will make this manifest in the persuasion of his manner and the tones of his voice. (11)

DA229/142 He makes known that which he himself has heard, seen, and handled of the word of life, that others may have fellowship with him through the knowledge of Christ. (11)

DA230/142 His testimony, from lips touched with a live coal from off the altar, is truth to the receptive heart, and works sanctification upon the character. (11)

DA231/142 And he who seeks to give light to others will himself be blessed. (11)

DA232/142 "There shall be showers of blessing." (11)



The Desire of Ages - Chapter 14 - SOURCES

The Desire of Ages - Chapter 14 - ELLEN G. WHITE

DA233/142 "He that watereth shall be watered also himself."  
Prov. 11:25. (B2)

DA234/142 God could have reached His object in saving sinners without our aid; but in order for us to develop a character like Christ's, we must share in His work. (I1)

DA235/142 In order to enter into His joy,--the joy of seeing souls redeemed by His sacrifice,--we must participate in His labors for their redemption. (I1)

DA236/142 Nathanael's first expression of his faith, so full and earnest and sincere, fell like music on the ears of Jesus. [H/116/108] (P2)

DA237/142 And He "answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these."  
[H/117a/108] (B1)

DA238/142 The Saviour looked forward with joy to His work in preaching good tidings to the meek, binding up the brokenhearted, and proclaiming liberty to the captives of Satan. (I1)

DA239/142 At thought of the precious blessings He had brought to men, Jesus added, "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."  
[H/117b/108] (B1)

DA240/142 Here Christ virtually says, On the bank of the Jordan the heavens were opened, and the Spirit descended like a dove upon Me. [H/118/108] (P1)

DA241/142 That scene was but a token that I am the Son of God. [H/119/108] (I2)

DA242/142 If you believe on Me as such, your faith shall be quickened. [H/120a/108] (V2)

116/108 There was something so fresh, so fervent, so full-hearted in the words, they fell so pleasantly on the ear of Jesus, that a bright vision rose before his eye of the richer things that were yet in store for all that believe on him. [Hanna, LC]

117a/108 First, he says to Nathanael individually, "Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these;" [Hanna, LC]

117b/108 and then looking on the others, while still addressing himself to him, he adds, "Verily, verily I say unto you, hereafter, or rather from this time forward, ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." [Hanna, LC]

118/108 You have heard, that a few weeks ago, on the banks of the river, the heavens opened for a moment above my head, and the Spirit was seen coming down like a dove upon me. [Hanna, LC]

119/108 That was but a sign. [Hanna, LC]

120a/108 Believe what that sign was meant to confirm; believe in me as the Lamb of God, the Saviour of the world, the baptizer with the Holy Ghost, and your eye of faith shall be quickened, [Hanna, LC]

The Desire of Ages - Chapter 14 - ELLEN G. WHITE

DA243/142 You shall see that the heavens are opened, and are never to be closed. [H/120b/108] (P1)

DA244/142 I have opened them to you. [H/120b/108] (V2)

DA245/142+ The angels of God are ascending, bearing the prayers of the needy and distressed to the Father above, and descending, bringing blessing and hope, courage, help, and life, to the children of men. [H/120c/108] (P2)

2SP138/67 I have opened them for you, and the angels of God, that are united with me in the reconciliation between earth and Heaven, uniting the believers on the earth with the Father above, will be ascending, bearing the prayers of the needy and distressed from the earth to the Father above, and descending, bringing blessings of hope, courage, health, and life, for the children of men. [H/120c/108] (P1)

DA246/143 The angels of God are ever passing from earth to heaven, and from heaven to earth. (11)

DA247/143 The miracles of Christ for the afflicted and suffering were wrought by the power of God through the ministration of the angels. (11)

DA248/143 And it is through Christ, by the ministration of his heavenly messengers, that every blessing comes from God to us. (11)

DA249/143 In taking upon Himself humanity, our Saviour unites His interests with those of the fallen sons and daughters of Adam, while through His divinity He grasps the throne of God. [H/123/108] (P2)

DA250/143 And thus Christ is the medium of communication of men with God, and of God with men. [M/286a.9] (P1)

The Desire of Ages - Chapter 14 - SOURCES

120b/108 and you shall see those heavens standing continually open above my head--opened by me for you;  
[Hanna, LC]

120c/108 and the angels of God--all beings and things that carry on the blessed ministry of reconciliation between earth and heaven, between the souls of believers below and the heavenly Father above--going up and bring blessings innumerable down, ascending and descending upon the Son of man. [Hanna, LC]

123/108 . . .--you shall see in me that ladder of all gracious communication between earth and heaven, my humanity fixing firmly the one end of that ladder on earth, in my divinity the other end of that ladder lost amid the splendors of the throne." [Hanna, LC]

286a.9 And what then more accurate than a delineation which should represent the Mediator under the image of a ladder, based on earth, but reaching to heaven, and thus affording a medium of communication between God and man? [Melvill, S(1843)]

"We Have Found the Messiah"

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

This special section of Ellen White texts and 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 similarity to indicate it was used in the composition of the DA text even though her material reflects the same general content of this chapter.

Since the only source quoted in this special section is Melvill's sermon, we have not documented each source quotation. The sequence of sentences follows the Melvill text which is presented in consecutive order insofar as the content allows. We have not included the entire text of either Ellen White or Melvill, only those portions where they are similar or where we wished to preserve the immediate context.

MS(13)1 Here is made a revelation of Jesus Christ as the only connecting link between God and sinful man, that the repenting sinner may find pardon. (I1)

MS(13)2 Christ spoke words to Nathanael which had reference to this mystic ladder: "Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." [John 1:51] [M/1,2/285] (B1)

MS(13)3 Here Christ associates Himself, as the Son of man, with the mystic ladder. [M/3a/285] (V2)

MS(13)4 The angels of God are ascending and descending on the one even as they did on the other. [M/3b/285] (V1)

MS(13)251 Let us consider this ladder which was presented to Jacob. [M/4/285] (I2)

MS(13)14 All the intercourse between heaven and earth since the fall is by the Ladder. [M/5a,8/285] (P2)

MS(13)252 The human race was cut off from intercourse with God. [M/8a/285] (V2)

MS(13)253 They may look at a paradise lost but could see no means of entering it and holding communion with heaven. [M/8b/285] (P2)

Melvill: "Jacob's Vision and Vow"

1/285 We would add to this, that our Savior, in his conversation with Nathanael, used language which seems undoubtedly to refer to the mystic ladder on which the patriarch gazed.

2/285 "Verily, verily, I say unto you, Hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man."

3a/285 Here the Redeemer appears to identify himself, as the Son of Man, with the ladder:

3b/285 the angels are to ascend and descend on the one, even as they did on the other.

4/285 We may find occasion, in the sequel, to recur to this saying of Christ, and to examine it more at length.

5/285 At present, we simply adduce it as corroborating the opinion, that the ladder represented the Mediator; and that, as Abraham had been symbolically taught that the world should be redeemed through the sacrifice of a substitute, so was Jacob now symbolically instructed in regard of that substitute's nature and dignity.

6/285 But, of course, the great point remains yet to be examined, namely, whether the vision in question furnished an accurate representation of the promised deliverer.

7/285 And here we affirm at once, that, if the ladder seen by Jacob be regarded as a type of the Mediator, there is an appositeness in the figure which must commend itself to all thinking minds.

8a/285 Cut off by apostacy from all intercourse with what is yet glorious and undefiled in the universe, the human race lies naturally in wretchedness and loneliness;

8b/285 and, though it may cast eager looks at the bright heaven which is above, has no means of holding communion with the tenants, or gaining admission to the gladness, of domains which may be privileged with special manifestations of Deity.



ST(84)38 He could not climb the battlements of Heaven and enter the city of God; for there entereth into it nothing that defileth.  
[M/9/285] (P1)

MS(13)254 The sin of Adam cut off all intercourse between heaven and earth. [M/11/285] (P1)

MS(13)255 Up to the moment of man's transgression of God's law there had been free communion between earth and heaven. [M/12/285] (P1)

ST(84)34 Up to the time of man's rebellion against the government of God, there had been free communion between God and man.  
[M/12/285] (P2)

MS(13)256 They seemed connected by a path which Deity loved to traverse. [M/12/285] (V2)

ST(84)35 Heaven and earth had been connected by a path that the Lord loved to traverse.  
[M/12/285] (V2)

MS(13)257 But transgression of God's law broke up this path and man separated from God. [M/13,14/285]  
(P3)

9/285 Who of all our fallen line, is possessed of a power, or can frame an engine, through which he may ascend from a planet which labors beneath the provoked curse of God, and climb the battlements of the sky, and achieve entrance into the city, into which is to enter nothing that defileth?

10/285 Who is there, if the Almighty had dealt with this world according to its iniquities, and left it in the ruin threatened to transgression, that could have so found out God by the might of his reason, and so propitiated him by the might of his virtue, as to have renewed the broken friendship between the human and the divine, and opened a clear way for the passage of the earthly to the heavenly?

11/285 All of you, if believers in revelation, know and admit that the direct consequence of our forefather's sin was the suspension of all intercourse, except that carried on through the ministry of vengeance, between God and man.

12/285 Up to the moment of rebellion there had been free communion; earth and heaven seemed connected by a path which the very Deity loved to traverse; for he came down to the garden where our first parents dwelt, and held with them the most intimate converse.

13/285 But, in rebelling, man broke up, as it were, this path, rendering it impracticable that any should escape from the heritage on which evil had gained footing, and mount to bright lands where all was yet pure.

14/285 And we know of no more striking and accurate representation of the condition of our race, in its alienation from God, than that which should picture the earth as suddenly deprived of every channel of communication with other sections of the universe, so that it must wander on in appalling solitariness, a prison-house from which nothing human could soar, and which nothing divine could visit.

MS(13)258 As soon as Satan seduced man to disobedience of God's holy law, every link seemed broken which bound earth to heaven and finite man to the infinite God. [M/15a/286] (I2)

MS(13)259 Man might look to heaven, but how to attain? [M/15b/286] (P3)

MS(13)260 But joy to the world! (I1)

MS(13)261 The Son of God, the sinless One, the One perfect in obedience, becomes the channel through which the lost communion may be renewed, the way through which the lost paradise may be regained. [M/16/286] (I2)

MS(13)262 Through Christ, man's substitute and surety, man may keep the commandments of God. (I1)

MS(13)263 He may return to his allegiance and God will accept him. (I1)

MS(13)264 Christ is the ladder. (I1)

MS(13)155 Christ is the ladder. (I1)

MS(13)265 "By me if any man enter in, he shall be saved, and shall go in and out and find pasture." John 10:9. [M/18/286] (B1)

MS(13)266 This is the ladder, the base of it resting upon the earth, the top reaching to the highest heavens. [M/21/286] (P1)

MS(13)267 The broken links have been repaired. [M/19/286] (V1)

MS(13)268 A highway has been thrown up along which the weary and heavy laden may pass. [M/19/286] (V1)

MS(13)269 They may enter heaven and find rest. [M/19,20/286] (P1)

MS(13)270 The ladder is the medium of communication between God and man. [M/21/286] (V2)

15a/286 Ay, this was the earth, so soon as Satan had seduced man from allegiance; a lonely thing, which had snapped every link which bound it to what was holy and happy in creation:

15b/186 and, as it bore along the lost children of Adam, they might have gazed wistfully on lands just visible in the firmament, and which they knew to be radiant with the presence of their Maker: but where was the way across the vast expanse, where the mechanism by which they might scale the inaccessible heights?

16/286 And undoubtedly, if it be a just representation of our race, in its fallen estate, that it is cut off from all intercourse with God, and all access to heaven, it must be a just representation of the Mediator, that he is the channel through which the lost communion may be renewed, the way through which the lost paradise may be re-entered.

17/286 The world has not been left in its solitariness: for God "hath in these last days spoken unto us by his Son;" and through him we have "access to the Father."

18/286 We are not forced to remain in our exile and wretchedness: for Christ hath declared, "By me, if any man enter in, he shall be saved, and shall go in and out, and find pasture."

19/286 Yea, we can now thank the "Lord of heaven and earth," that the broken links have been repaired, so that the severed parts of creation may be again bound into one household; that a highway has been thrown up, along which the weary and heavy-laden may pass to that rest which remaineth for the people of God.

20/286 But it is only telling you truths, with which we may hope that the very youngest are acquainted, to tell you that it is Christ alone by whom all this has been effected, Christ alone through whom we can approach God, Christ alone through whom we can enter the kingdom of heaven.

21/286 And what then more accurate than a delineation, which should represent the Mediator under the image of a ladder, based on earth, but reaching to heaven, and thus affording a medium of communication between God and man?

MS(13)271 Through the mystic ladder the gospel was preached to Jacob. [M/24/286] (V1)

MS(13)272 As the ladder stretched from earth, reaching to the highest heavens, and the glory of God above the ladder, Christ in His divine nature reached immensity and was one with the Father. [M/27/286] (V2)

MS(13)273 As the ladder, though its top penetrated into heaven, its base was upon the earth, so Christ though<sup>1</sup> God, clothed His divinity with humanity and was in the world "found in fashion as a man." [M/28/286] (P1)

MS(13)274 The ladder would be of no useless [sic] if it rested not on the earth or if it reached not to the heavens. [M/29a/286] (V2)

MS(13)11 The mediation of Christ, He is the ladder. (I1)

MS(13)12 The foot on the earth in His human nature, the top in heaven in His divine nature. [M/29b/286] (P2)

MS(13)13 His human arm encircles the race while his divine arm lays hold upon the Infinite. [M/29b/286] (I2)

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<sup>1</sup>The EGW autograph reads "though." The 1959 typescript also reads "though" but an "r" has been added by hand, making the typed manuscript now read "through."

22/286 Oh, as Jacob lay upon the ground, an exile from his father's house, and without a friend or a companion, he was not an inappropriate figure of the human race, forced away by sin from the presence of their Maker, and with no associates to aid by their counsel, and cheer by their sympathy.

24/286 When, moreover, this expressive emblem of renewed intercourse between earth and heaven was accompanied by the voice of the living God, making mention of the deliverer in whom the world should be blessed, then might it be declared that the revelation was complete, and that through the mystic ladder was the Gospel preached to Jacob; for in this figure he could read that the seed of the woman would be the Mediator between God and man, "the repairer of the breach, the restorer of paths to dwell in," and who, as "the way, the truth, and the life," would "open the kingdom of heaven to all believers."

26/286 The emblem, however of the ladder is accurate in regard of the person, as well as the work, of the Redeemer.

27/286 As the ladder stretched into the heavens, and the very Deity occupied its summit, so Christ in his divine nature, penetrated immensity, and was one with the Father.

28/286 And as the ladder, though its top was on the sky, was set upon the earth, so Christ, though essentially God, took upon him flesh, and was "found in fashion as a man."

29a/286 The ladder would be useless, if it rested not on the ground, or if it reached not to the sky:

29b/286 and thus, had not Christ been both earthly and heavenly, both human and divine, he could not have been the Mediator, through whom the sinful may approach, and be reconciled to their Maker.

MS(13)275 God appeared in glory above the ladder, looking down with compassion on erring, sinful Jacob, addressing to him words of encouragement.  
[M/30a/286] (I2)

MS(13)276 It is through Christ that the Father beholds sinful man. [M/30b/286] (V2)

MS(13)277 The ministering angels were communicating to the inhabitants of the earth through the medium of the ladder. [M/31/286] (P2)

MS(13)5 A constant correspondence is by means of the ladder kept up between heaven and earth, and the actions and affairs of this earth are all known in heaven. [M/33/287] (P3)

MS(13)6 The counsels of heaven are executed on earth and the doings of men are judged in heaven.  
[M/34/287] (P3)

MS(13)7 Providence does its work gradually. (I1)

MS(13)8 The ladder man must climb are [sic] successive steps heavenward like the rounds of a ladder--step above step, upward to the wisdom of God, whose glory is at the upper end of the ladder. (I1)

MS(13)9 Angels rest not day or night from active service in the positions assigned them. [M/35/287] (P3)

MS(13)10 They ascend to bear their testimony of record of what they have done and of the state of individuals, and receive further orders; and descend to execute the orders they have received. [M/35/287] (I2)

30a/286 As God appeared standing above the ladder, looking down with complacency on his servant, and addressing him in gracious and encouraging words,

30b/286 so it is only in and through Christ that the Father beholds us with favor, and speaks to us the language of forgiveness and friendship.

31/287 In respect, moreover, of the angels, who were seen ascending and descending on the ladder, we cannot doubt that these celestial beings, though they now attend us as ministering spirits, would have held no communication with our race, had it remained unredeemed.

33/287 And it is evidently the drift of such expressions, that, by and through the mediation of Christ, the fellowship of the human race with other orders of being was to be restored, and men and angels were to be brought into association.

34/287 Indeed we know ourselves indebted to the Mediator for every blessing: if, therefore we regard angels as "the ministers of God which do his pleasure," and through whose instrumentality he carries on designs, whether of Providence or of grace, we must feel sure that we owe it exclusively to Christ, that these glorious creatures are busied with promoting our welfare.

35/287 And if then the continued descent and ascent of the angels mark, as we suppose it must, their coming down on commissions in which men have interest, and their returning to receive fresh instructions, there is peculiar fitness in the representation of their ascending and descending by a ladder which is figurative of Christ: it is a direct result of Christ's mediation, that angels are sent forth as "ministering spirits, to minister for them who shall be heirs of salvation;" and if then a ladder reaching from earth to heaven, be a just emblem of the Savior, it is in the nicest keeping with this emblem, that, up and down the ladder, should be rapidly passing the cherubim and the seraphim.

41/287 Besides, however we would avoid the straining a type, we own that the representation of Christ, under the figure of a ladder, appears to us to include the most exact references to the appointed mode of salvation.



MS(13)278 The only way that man can be saved is by clinging to Christ. [M/42/287] (P1)

MS(13)279 We ascend to heaven by climbing the ladder step by step the whole height of Christ's work. [M/43/287] (P1)

Lt(47)10.7 We are saved by climbing round after round of the ladder, looking to Christ, clinging to Christ, mounting step by step to the heights of Christ, so that He is made unto us wisdom and righteousness and sanctification and redemption. [M/42,43/287] (P1)

RH(90)59 If he ascends to heaven, it must be by mounting up step by step the whole height [sic] of Christ's work, so that Christ shall be his wisdom, righteousness, sanctification, and redemption. [M/43/287] (V2)

MS(13)156 By laying hold on Christ, climbing up by Christ, resolving to return to the Father above the ladder broken, contrite, subdued. [M/47/287] (P2)

MS(13)280 There must be a holding fast to Christ, a climbing up by the merits of Christ. [M/47/287] (V2)

ST(84)51 But we must have a firm hold on Christ, and keep on climbing. [M/47/287] (P1)

MS(13)281 To let go is to cease to climb, is to fall, to perish. [M/47/287] (P1)

ST(84)52 To look back is to become dizzy; to let go is to perish. [M/47/287] (V2)

MS(13)282 We are to mount by the Mediator and all the while to keep hold on the Mediator, ascending by successive steps, round above round, stretching the hand from one above the other. [M/48/287] (V2)

MS(13)283 In the work of redemption they have a knowledge of Jesus Christ by planting the feet on one round after another in perfect obedience to all the commandments of God. [M/48/287] (I2)

42/287 How do I look to be saved? by clinging to Christ.

43/287 How do I expect to ascend up to heaven? by mounting, step by step, the whole height of Christ's work, so that he is made unto me of God, "wisdom, and righteousness, and sanctification, and redemption."

44/287 It is no easy thing, the gaining eternal life through the finished work of the Mediator.

45/287 It is a vast deal more than the sitting with the prophet in his char of fire, and being borne aloft, without effort, to an incorruptible inheritance.

46/287 "The kingdom of heaven suffereth violence, and the violent take it by force."

47/287 There must be, if we may thus express it, a holding fast to Christ, and a climbing up by Christ: to look back is to grow dizzy, to let go is to perish.

48/287 And that we are to mount by the Mediator, and all the while, to keep hold on the Mediator; that we are, in short, to ascend by successive stages, stretching the hand to one line after another in the work of the Redeemer, and planting the foot on one step after another in the covenant made with us in Christ--what can more aptly exhibit this, than the exhibiting Christ as a ladder, set upon the earth that men may scale the heavens?

Lt(47)11.3 Mount up by the Mediator, keeping hold of the Mediator, reaching upward to one line of work after another, making no provision for the flesh, to fulfill the lusts thereof. [M/48/287] (I2)

MS(13)284 This is a necessity for each individual--striving and making progress at every step. [M/49/287] (P3)

ST(84)57 There is necessity for striving, and yet it will be of no avail unless we strive lawfully. [M/49/287] (P1)

MS(13)285 It is simply impossible to enter heaven without constant striving. [M/49/287] (P1)

MS(13)286 There is fearful peril in relaxing our efforts in spiritual diligence for a moment, for we are hanging, as it were, between heaven and earth. [M/49/287] (V2)

MS(13)287 We must keep the eye directed upward to God above the ladder. (I1)

MS(13)288 There is the question with men and women gazing heeavenward, Can I obtain the mansions for the blessed? [M/50a/288] (P3)

MS(13)289 It is by being partakers of the divine nature. (I1)

MS(13)290 It is by escaping the pollutions "in the world through lust." (I1)

MS(13)291 It is by entering into the holiest by the blood of Jesus, laying hold of the hope set before me in the gospel. [M/50b/288] (V2)

MS(13)292 It is by fastening yourself to Christ and straining every nerve to leave the world behind, laboring to diminish by successive steps your distance from God, who is at the top of the ladder. [M/50c/288] (V2)

MS(13)293 In Christ and yet led by Christ; by believing and working--trusting in Jesus, yet working upon the plan of addition, holding onto Christ and constantly mounting to a greater nearness of God supported by the Surety and yet upward toward God. [M/50c,51/288a] (V2)

49/287 The necessity for our own striving, and yet the uselessness of all striving if not exerted in the right manner; the impossibility of our entering heaven except through Christ, and the equal impossibility of our entering it, without effort and toil; the fearful peril of our relaxing, for an instant, our spiritual vigilance and earnestness, seeing that we hang, as it were, between earth and heaven, and may be thrown, by a moment's carelessness, headlong to the ground; the completeness and singleness of the salvation which is in Jesus, so that, if we adhere to it, it is sufficient, . . .

50a/288 And now, as I stand upon the earth, the child of a fallen and yet redeemed race, and examine how I may escape the heritage of shame which is naturally my portion, and soar to that sky which woos me by its brightness,

50b/288 oh, I read of "entering into the holiest by the blood of Jesus," and of "laying hold upon the hope set before us," and of "following on to know the Lord," and of being "raised up, and being made to sit together in heavenly places in Christ,"--expressions which prove to me, that,

50c/288 if I would reach heaven, it must be through fastening myself to the Mediator, and yet straining every nerve to leave the world behind; leaning incessantly upon Christ, and yet laboring to diminish by successive steps my distance from God; being always "found in Christ," and yet "led by the Spirit," so as to be always on the advance.

51/288 But when I consider these scriptural combinations of believing and working, trusting in another and laboring for one's self, always having hold on Christ, and always mounting to greater nearness to God, always supported by the same suretyship and always pressing upward to the same point, I seem to have before me the exact picture of a man, who, with a steady eye, and a firm foot, and a staunch hand, climbs by a ladder some mighty precipice: he could make no way, whatever his strivings, without the ladder, and the ladder is utterly useless without his own strivings.

The Desire of Ages - Chapter 14 - ELLEN G. WHITE

MS(13)294 When the successive steps have been reached, when the graces have been added one after another, the crowning grace is the perfect love of God--supreme love to God and love to our fellow men. (I1)

MS(13)295 And then the abundant entrance into the kingdom of God. (I1)

MS(13)296 We point you to the mansions Christ is preparing for all those who love Him. [M/124/291] (I2)

MS(13)297 We point you to that city that hath foundations, whose builder and maker is God. [M/125/291] (B1)

MS(13)298 We show you its massive walls, with the twelve foundations of the city of God, and tell you that these walls must be scaled. [M/126/291] (V2)

MS(13)299 You look discouraged at the magnitude of the work before you. [M/ 126/291] (P2)

MS(13)299a How can we surmount walls that? [M/127/291] (V1)

MS(13)300 We point you to the ladder set up on earth, reaching to the city of God. [M/129/291] (P1)

MS(13)301 Plant your feet on the ladder. [M/131/291] (V2)

MS(13)302 Forsake your sins. [M/131/291] (V2)

ST(84)83 Forsake your sins, overcome your defects of character, and cling with all your powers to Jesus, the way, the truth, and the life. [M/131/291] (I2)

MS(13)303 Climb step by step and you will reach God above the ladder, and the Holy City of God. (I1)

123/291 But now we address you, in conclusion, as beings confined for a while to a narrow and inconsiderable scene, but whose home is far away, in those regions of light where Deity is specially manifested, and where the angel and the archangel have their abode.

124/291 We point you to the everlasting hills, whose glorious and gold-lit summits come out to the eye of faith from the mighty expanse; and we tell you that those hills must be climbed.

125/291 We point you to "a city which hath foundations," the "Jerusalem which is above;" we show you its stupendous walls stretching interminably upward; and we tell you that these walls must be scaled.

126/291 And you are staggered at the greatness of the demand.

127/291 How can we ascend hills which are not based on this earth; how surmount walls, of which no eye can take the altitude?

128/291 We lead you with us to Bethel, and bid you behold that on which the patriarch gazed.

129/291 There is a ladder, set up on the ground, but its top reaches to the summit of the mountain, and to the gate of the city.

130/291 Are you willing to go up, to leave the prison, and to seek the palace?

131/291 Then in the name of the living God, we bid you plant the foot on the first step of this ladder: forsake evil courses, break away from evil habits, and take part with the disciples of Christ.

132/292 Christ casteth out none who come unto him: and he who strives to turn from his iniquities at the call of his Savior, is beginning to lay hold on that propitiation, through the grasping of which in its several parts he will be gradually raised to the blessedness of immortality.

MS(13)304a For none who will resolutely mount up on the ladder will fail of everlasting life: . . .  
[M/138/292] (V2)

MS(13)304b "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (11)

ST(84)85 None who shall persevere will fail of everlasting life. [M/138/292] (P1)

ST(84)86 Those who believe on Christ shall never perish, neither shall any pluck them out of his hand. [M/138/292] (V2)

133/292 Are you afraid of trusting yourselves to this ladder?

134/292 Thousands, in every age, have gone up by it to glory; and not a solitary individual has found it give way beneath him, however immense the burden of his sins.

135/292 And why afraid?

136/292 The ladder is He who is "able to save to the uttermost" all who would go unto God through him; and the angels are ascending and descending upon it, for they have charge over the righteous to keep them in all their ways; and the Almighty himself looks down on those who are climbing painfully upwards, that he may send them succor when the hand is relaxing, the foot falling.

137/292 I can answer for it, that everyone of you may, if he will, mount by this ladder, seeing that Christ took human nature, and thus united earth and heaven, as the substitute of all.

138/292 I can answer for it, that none who strive to mount by this ladder shall fail of everlasting life; for those who believe on Christ can never perish, neither shall any pluck them out of his hand.

139/292 The canopy of the sky seems lined with the "cloud of witnesses."

140/292 Those who have gone before are bidding us climb, through the one Mediator, to their lofty abode.

141/292 We come, we come.

142/292 Your call shall be obeyed.

143/292 Your voices animate us, as they steal down in solemn and beautiful cadence.

144/292 And God helping, there shall not be one of us who does not seek salvation through the blood and righteousness of Jesus; not one who shall not share with you the throne and the diadem.



## "We Have Found the Messiah"

### Analysis

So far in our analysis of the first three chapters of the fifteen to be included in this study, we have not had the opportunity of applying the methods of investigation as originally planned. Our research did not turn up the textual evidence which would permit an analysis as complete as we had desired.

Chapter 14 presents a different situation. Ellen White used 250 sentences of the DA text to write upon the call of Christ's first disciples. We added to our evaluation 102 sentences from her previous writings, including two handwritten texts. Our survey, however, covered many additional articles in which she commented on John the Baptist's witness to Christ, the call of the first two disciples, and their response. With this amount of evidence we should be able to make a fair and reasonably accurate analysis.

### Source Analysis - The DA Text

In looking at the DA text from a source-analytical viewpoint we will attempt to answer three questions. Were the writings of others used in composing the text of chapter 14? If so, to what degree were they used? Was this chapter developed through the use of Ellen White's earlier writings? If so, do these earlier writings show any literary dependency upon the writings of others? Finally how do these various sources relate to each other in terms of

## "We Have Found the Messiah"

content and literary dependency.

In our investigation of the 250 sentences in chapter 14 we credited 132 to Ellen White's independent literary work and 18 quotations from the Bible. The remaining 100 sentences show some degree of dependency upon seven literary sources from six authors.<sup>1</sup>

According to Table 1 on page 229 these dependent sentences include five instances of Verbatim, nine Strict Paraphrase, 31 Simple Paraphrase, and 18 of Loose Paraphrase. There were 22 cases where the Bible was used through the influence of a source and 15 sentences of Partial Independence.

If we deduct the 18 Bible quotations and apply our rating scale to the remaining 232 sentences, the average dependency rate for the entire chapter is 1.34. Figuring the dependency upon the basis of only those sentences which show dependency the chapter average is 3.12. Nearly half the dependent sentences, or 45, registered from Simple Paraphrase to Verbatim. Table 2 on page 230 identifies Hanna and Jones as the two authors most heavily represented in chapter 14.

Ellen White apparently drew her parallels directly from Life Scenes from the Four Gospels. We found no use of this work by Jones in her earlier writings on the topic. About half of the parallels from Jones are found in the first 44

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<sup>1</sup>A full listing of the evaluations of these 250 sentences may be found in Appendix A under chapter 14.

TABLE 1

EVALUATIONS OF LITERARY PARALLELS FOR CHAPTER 14

Ellen White Text

TEXT	1	2	3	4	5	6	7	8	9	TOTAL
	Strict Verbatim V1	Verbatim V2	Strict Paraphrase P1	Simple Paraphrase P2	Loose Paraphrase P3	Source Bible B1	Partial Independence I2	Strict Independence I1	Bible B2	
01. DA	00	05	09	31	18	22	15	132	18	250
02. SP	00	00	03	00	00	00	00	00	00	03
03. MS(13)84	05	17	10	05	07	03	09	16	00	72
04. ST (84)	00	04	03	01	00	00	01	00	00	09
05. RH (90)	00	01	00	00	00	00	00	00	00	01
06. Lt(47)93	00	00	01	00	00	00	01	00	00	02
07. DA (MS)	00	00	00	01	00	00	00	00	00	01
08. Di (99)	00	02	02	02	00	00	02	06	00	14
TOTALS PRE-DA	05	24	19	09	07	03	13	(22)	(00)	102

TABLE 2

DISTRIBUTION OF SOURCES FOR CHAPTER 14

Desire of Ages Text

TEXT	Desire of Ages Text									TOTAL
	1	2	3	4	5	6	7	8	9	
01. Bible	00	00	00	00	00	00	00	00	18	18
02. Farrar	00	00	01	00	01	00	00	00	00	02
03. Fleetwood	00	00	00	01	00	00	00	00	00	01
04. Hanna	00	02	03	13	07	13	11	00	00	49
05. Ingraham	00	00	00	00	00	00	02	00	00	02
06. Jones	00	02	04	17	10	09	02	00	00	44
07. Melvill, GL(50)	00	01	00	00	00	00	00	00	00	01
08. Melvill, MSI	00	00	01	00	00	00	00	00	00	01
TOTALS DA Text	00	05	09	31	18	22	15	—	(18)	118

"We Have Found the Messias"

sentences of the chapter. The remainder appear between sentences 109 and 129.

The parallels from Hanna's life of Christ appear to have been taken directly from Hanna's text as well as from Ellen White's earlier use of Hanna in her own writings. We found no earlier occurrence of the parallels for sentences 135-140, 143-147, and 166.

When we find only a single parallel from a source we are not so confident in our evaluation. Our research thus far seems to indicate that if Ellen White is using a source there is more than one parallel. For example we have listed DA32/133 as dependent upon Fleetwood's life of Christ even though the sentence is similar to DA81/136 which reflects the use of Hanna. Likewise we identified DA134/138 and DA159/139 as dependent upon Farrar's life of Christ when there is also some similarity to Hanna, particularly in the former sentence. A final single reference to a source is found in sentence DA184/142 where we show a parallel from a Melvill sermon "Experience the Test of Truth." Even though we have found incontrovertible evidence that Ellen White used Melvill in connection with her writings on the topic of this chapter we cannot be sure that this particular sentence has come from a Melvill sermon.

Sentences 112 and 113 of chapter 14 hold some special interest for our source analytical review. We have listed these two sentences as dependent partially on Ingraham's fictionalized account of the life of Christ. It may well

"We Have Found the Messiah"

be, however, that Ellen White is working out of her SP text and not consciously using Ingraham here.

We have strong reasons for concluding that this chapter of the DA is largely a rewriting of the SP material on the same topic (see below). In the analysis of chapter 13 we reproduced a portion of the same section of the SP text and the relevant Ingraham material as evidence that Ellen White was probably using Ingraham in her account of an incident that is not recorded in the gospel records nor is to be found in any of Ellen White's later writings. It is therefore quite possible, if not probable, that Ellen White is taking her literary construction of these two sentences from the earlier SP text at the place where in the writing of that account she was using Ingraham.<sup>1</sup>

If this were the only reference which bore a resemblance to Ingraham we might be less confident in our claim for some dependence on Ingraham. Ingraham's influence appears in chapters 75 and 76, as well as in chapter 77, a chapter excluded by the random selection process.

On pages 234 and 235 we present the relevant portions of the DA text for chapter 77, the earlier SP text and the related material from Ingraham. We think that the similarities between these accounts, added to the textual evidence presented in the analysis of chapter 13, provides enough evidence to argue that further study needs to be made

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<sup>1</sup>Ingraham, J. H., The Prince of the House of David. . . (Boston: Roberts Brothers, 1888), copyrighted 1859, pages 141, 156, 157.

"We Have Found the Messiah"

in comparing the writing of Ingraham and Ellen White. We also think the similarities between DA 112, 113 and the earlier SP sentences which reflect a possible use of Ingraham merit the evaluation of Partial Independence even though we have only two verses in our chapter which point to Ingraham.

A final conclusion must be postponed until further research can be done in both the SP and DA texts. When all is said and done, it must be recognized that we have only two sentences in this chapter which appear to reflect the use of Ingraham. And the Melvill material, as well as Ellen White's comparable parallels, actually relates to the temptation of Christ, the subject of chapter 13.

Ordinarily we would not extend the discussion of two parallels this far. Our reason for doing so lies in the nature of the source. Ingraham's account is obviously a work of fiction. The comment is presented in direct discourse rather than the usual indirect discourse of a third-person account. This feature alone would necessitate a certain amount of textual change because Ellen White's account is largely in indirect discourse. These changes alone, if indeed Ellen White used Ingraham, would make it more difficult to recognize and substantiate the parallel. These references also have the special interest of presenting details from the life of Christ which are not found in Scripture.

The Desire of Ages - Chapter 77  
In Pilate's Judgment Hall

148/729 - He ordered that the fetters of Christ should be unloosed, at the same time charging His enemies with roughly treating Him.

149/729 - Looking with compassion into the serene face of the world's Redeemer, he read in it only wisdom and purity.

3SP 113/136 - He looked with curiosity, mingled with an impulse of pity, upon the pale, sad face of the Saviour, which was marked with deep wisdom and purity.

152/729 - At the command of the king, the decrepit and maimed were then called in, and Christ was ordered to prove His claims by working a miracle.

153/729 - Men say that Thou canst heal the sick, said Herod.

154/729 - I am anxious to see that Thy widespread fame has not been belied.

156/729 - Again he commanded, Show us a sign that Thou hast the power with which rumor hath accredited Thee.

157/729 - But Christ was as one who heard and saw not.

168/730 - Again the priests and rulers, in great anxiety, urged their accusations against Him.

169/730 - Raising their voices, they declared, He is a traitor, a blasphemer.

170/730 - He works His miracles through the power given Him by Beelzebub, the Prince of the devils.

176/730 - But no sign from Jesus gave evidence that He heard a word.

177/730 - Herod was irritated by this silence.

178/730 - It seemed to indicate utter indifference to his authority.

179/730 - To the vain and pompous king, open rebuke would have been less offensive than to be thus ignored.

180/730 - Again he angrily threatened Jesus, who still remained unmoved and silent.



The Prince of the House of David - Letter XXXIII  
J. H. Ingraham

389.8 "Unbind him! By the staff of Jacob! he hath been roughly handled. . . ."

390.0 Herod regarded, with interest and looks of compassion, the pale and divinely-serene countenance of the prisoner; and seemed struck with the indescribable majesty of his aspect and bearing, and the purity of soul that beamed from his holy eyes.

390.4 ". . . I would fain behold thee do some miracle. Men say thou canst heal the sick, restore the maimed, and raise the dead! Does rumor belie thy powers? What! art thou silent? Dost thou not know who it is that speaks to thee? Come hither, fellow," he called to a Samaritan muleteer, who stood in the crowd, whose oval face and Jewish eyes showed him to be both of Assyrian and Israelitish descent, whose arm had been taken off by a sword, in a contest with Barabbas and his robbers; "come hither, and let this prophet prove his power and mission, by restoring thy arm whole, like as the other!"

390.7 The eyes of the Prophet moved not from their meditative look upon the ground.

391.0 "He is a deceiver! He performed his works through Beelzebub, who has now deserted him!" cried the priests.

391.6 "He is an accursed blasphemer! He calls himself the Son of God! He breaks the Sabbath-day! He is a foe to our religion! He would destroy the Temple!" was shouted by Abner, the priests, and the scribes.

390.8 "Art thou mocking us, thou false Christ?" cried the Tetrarch, angrily; "wilt thou neither speak nor act? If thou art not an impostor, do a miracle before us all, and we will believe in thee!"

390.9 Jesus remained motionless, yet preserved a firm, and majestic countenance, that made Him look more kingly than Herod.

391.1 "Nazarene," said Herod "I am a Jew, also. If thou wilt prove to me, by a sign that I will name, that thou art the Christ, I will not only become thy follower, but will let thee go free. Your silence is an insult to my power. .

391.7 "See the whirlwind thou hast raised, O Nazarene!" cried Herod, rising; "if thou art a Prophet, no harm can

The Desire of Ages

193/730 - Herod's face grew dark with passion.

194/730+ - Turning to the multitude, he angrily denounced Jesus an impostor.

195/731 - Then to Christ he said, If You will give no evidence of Your claim, I will deliver You up to the soldiers and the people.

196/731 - They may succeed in making You speak.

197/731 - If You are an impostor, death at their hands is only what You merit; if You are the Son of God, save Yourself by working a miracle.

3SP142/138 - Then turning to Jesus he angrily declared that if he refused to speak, he should be delivered into the hands of the soldiers, who would have little respect for his claims or his person; if he was an impostor it would be no more than he deserved; but if he was the Son of God he could save himself by working a miracle.

198/731 - No sooner were these words spoken than a rush was made for Christ.

199/731 - Like wild beasts, the crowd darted upon their prey.

3SP145/138 - At the suggestion of Herod, a crown was now plaited from a vine bearing sharp thorns, and this was placed upon the sacred brow of Jesus; and an old tattered purple robe, once the garment of a king, was placed upon his noble form, while Herod and the Jewish priests encouraged the insults and cruelty of the mob.

3SP146/138+ - Jesus was then placed upon a large block, which was derisively called a throne, an old reed was placed in his hand as a scepter, and, amid satanic laughter, curses, and jeers, the rude throng bowed to him mockingly as to a king.

3SP147/139 - Occasionally some murderous hand snatched the reed that had been placed in his hand, and struck him on the head with it, forcing the thorns into his temples, and causing the blood to flow down his face and beard.

The Prince of the House of David

they do thee; and if thou art an impostor, if they kill thee thou deservest thy fate! I give thee up into their hands! Save thyself, if thou be the Christ!"

391.9 Scarcely had Herod spoken these words, relinquishing Jesus into the hands of his foes, than, with a savage cry, as the famished jackals in the desert rush upon their prey, they rushed upon their victim.

392.3 "Nay," said Herod, on seeing this, "as he calls himself a king, remove the helmet and crown him, and robe him royally, and place a sceptre in his hand; and, lo! yonder block will make him a proper throne! We must show Pilate how we Jews serve men who usurp the power of his master, Caesar!"

392.5 No words could have better pleased the people, save such as would have sentenced Jesus to death. With a glad response, they began to put into execution the hint he had so wickedly given them. One of his men of war brought a cast-off robe of purple, which belonged to Herod, and, with loud shouts of laughter, and coarse jest, they robed Him in it, unresisting as the lamb wreathed for the sacrifice. Some one then untwined the creeping thorn, which grew on the outer wall, and twisting it into the shape of a crown, handed it over the heads of the men to Abner, whose hatred against Jesus proceeded from the well-known fact that among the changers of money, whom He drove from the Temple, was a younger brother, who was making, by his business, great gains for the avaricious priest, who, therefore, never forgave this act of the Prophet.

392.9 When Abner saw the crown, he smiled with malicious gratification, and nodded approvingly to the man, said, "This is what we needed! Nothing could have done better;" and with his two hands he placed it upon the head of Jesus, pressing, cruelly, the sharp thorns into his temples, till the blood trickled from a dozen wounds. Jesus made no complaint, but the pain forced large bright tears from his eyes, which rolled down his cheeks and fell along the purple robe like glittering pearls.

393.3 "Here is also a sceptre for our king!" exclaimed the Samaritan with one arm, using the one to reach a piece of reed, from which a Passover lamb had been slung, to those who were arraying Jesus. This was thrust into the Prophet's grasp, and He held it patiently. . . .

## "We Have Found the Messias"

Our study of the sources behind chapter 14 also clearly shows that the DA text was basically a revision of that portion of the SP text which treats the same content. The SP foundation text has been taken from what we may roughly describe as the center section of Chapter IV, Vol. II, "The Mission of Christ." We have compared the two texts in Table A on page 237. Apart from a few exceptions,<sup>1</sup> the SP sentences beginning with sentence 54 on page 62 of SP, Vol. II, and ending with sentence 143 on page 67 are also found in the DA text in the same sequence beginning with sentence 32 on page 133 and ending with sentence 250 on page 143. Many of the sentences of the SP text have been carried over verbatim into the DA text. Others show some rewriting but their earlier identity as SP sentences is clearly visible.

A portion of Diary Book 32 was also used in the construction of the DA text of chapter 14. We were introduced to this handwritten text of Ellen White in our survey of pre-DA materials on the temptation of Christ as presented in chapter 13 but we found no reason to conclude that Ellen White had used those diary comments in composing the DA text of that chapter.

There can be no mistake, however, as to her use of pages 39-48 of this same diary material in the writing of chapter 14. The sentences from this diary, indexed as

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<sup>1</sup>For example, the very first sentence of the SP sequence appears some 60 sentences later in the DA text and the last sentence of the SP text appears as the third from the last sentence of the DA text. There are also a few sentences of the SP text not repeated in the DA text.

TABLE A

## Listing of Parallel Sentences for Chapter 14

Spirit of Prophecy, II, Chapter IV and Desire of Ages

	<u>SP</u>	<u>DA</u>		<u>SP</u>	<u>DA</u>
001.	<u>53/61</u>	<u>95/137</u>	024.	<u>103/65</u>	<u>175/140</u>
002.	<u>54/62</u>	<u>32/133</u>	025.	<u>106,107/65</u>	<u>176/140</u>
003.	<u>56/62</u>	<u>37/134</u>	026.	<u>109/65</u>	<u>183/140</u>
004.	<u>57/62</u>	<u>38/134</u>	027.	<u>110/65</u>	<u>185/140</u>
005.	<u>58,59/62</u>	<u>39/134</u>	028.	<u>111/65</u>	<u>186/140</u>
006.	<u>60/62</u>	<u>40/134</u>	029.	<u>112/65</u>	<u>187/140</u>
007.	<u>61,62/62</u>	<u>41/134</u>	030.	<u>113/65</u>	<u>188/140</u>
008.	<u>63/62</u>	<u>42/134</u>	031.	<u>114/65</u>	<u>193/140</u>
009.	<u>64/62</u>	<u>43/135</u>	032.	<u>118/66</u>	<u>202/141</u>
010.	<u>65,66/62</u>	<u>44/135</u>	033.	<u>123/66</u>	<u>206/141</u>
011.	<u>67/62</u>	<u>57/135</u>	034.	<u>124/66</u>	<u>207/141</u>
012.	<u>68/62</u>	<u>58/135</u>	035.	<u>125/66</u>	<u>208/141</u>
013.	<u>69/62</u>	<u>59/135</u>	036.	<u>126/66</u>	<u>209/141</u>
014.	<u>70/62</u>	<u>60/135</u>	037.	<u>134/67</u>	<u>239/142</u>
015.	<u>71/62</u>	<u>61/135</u>	038.	<u>135/67</u>	<u>240/142</u>
016.	<u>77/63</u>	<u>82/136</u>	039.	<u>136/67</u>	<u>241/142</u>
017.	<u>78/63</u>	<u>83/136</u>	040.	<u>137/67</u>	<u>242,243/142</u>
018.	<u>82/63</u>	<u>96,97/137</u>	041.	<u>138/67</u>	<u>244,245/142+</u>
019.	<u>83/63</u>	<u>98/137</u>	042.	<u>139/67</u>	<u>246/143</u>
020.	<u>84/63</u>	<u>99/137</u>	043.	<u>140/67</u>	<u>247/143</u>
021.	<u>85/63</u>	<u>100/137</u>	044.	<u>141/67</u>	<u>249/143</u>
022.	<u>86,87/63</u>	<u>101/137</u>	045.	<u>142/67</u>	<u>250/143</u>
023.	<u>88/64</u>	<u>102/137</u>	046.	<u>143/68</u>	<u>248/143</u>

[See Appendix D for the text of The Spirit of Prophecy sentences.]

"We Have Found the Messiah"

Di(99),<sup>1</sup> and arbitrarily numbered as beginning with sentence 151,<sup>2</sup> include at least 12 parallels with the DA text.<sup>3</sup> Our study shows that the diary material was slightly edited for DA use.<sup>4</sup>

We have included both dependent and independent sentences from this diary material to show how the original manuscript material of Ellen White which we have taken

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<sup>1</sup>We have pointed out earlier that this diary book was written at least two years earlier than the date it carries (1899). It is also to be doubted that Ellen White would have copied in her diary what she had already published in the DA text. In addition, the notation on the handwritten text claims that the diary material was used in writing on the life of Christ and this clearly is a reference to the DA text which was published in 1898. We therefore have concluded that the following close parallels between DA and Di(99) indicate that the diary material was used in the construction of the DA text and not vice versa.

<sup>2</sup>See page 191 above for an explanation of the sentence numbers for the diary text.

<sup>3</sup>Compare for example DA70/136 and Di(99)156, DA76/136 with Di(99)159, DA77/136 with Di(99)160, DA78/136 with Di(99)161, DA79/136 with Di(99)162, DA80/136 with Di(99)163, and DA93/137 with Di(99)164.

<sup>4</sup>The full text of pages 37-48 of Diary Book 32 are presented in typescript in Appendix D under chapter 14. We are indebted to Tim Poirier of the White Estate office for the original typescript. We have slightly modified his work in a few places to accord with our reading of the autograph. Punctuation has been supplied, some spelling corrections have been made, and capitalization has been regularized. The sentences taken up into the DA text have been underlined. Though we have listed 15 sentences we are only claiming 12 as true parallels. We are uncertain about Di(99)151, 172 and 175.

We also indicate parallels between sentences 167-171 and invite the reader to compare the underlined portions of these sentences with DA96-104 and DA124-126. We did not list these sentences as parallel because of the Bible texts and the less-than-complete sentences involved. The context of the Bible texts in the former group of sentences in relation to the presentation of Hanna and the progression of the thematic development of the latter group do suggest to us however, that these sentences from Diary Book 32 must also be viewed as source parallels for the DA text.

"We Have Found the Messiah"

directly from the autograph was at times modified and at other times taken over verbatim in the writing of the DA text.

The task of editing went on until actual publication time. Marian Davis early on warned C. H. Jones<sup>1</sup> about setting the type too soon. Early in 1897 she wrote:

No part of a book ought to be put in type until the book is completed. Especially is this true of Sr. White's books, since she does not write systematically, and at any stage we are likely to get fresh points on any part of the book, or matter that necessitates rearrangement.<sup>2</sup>

A special illustration of continual demand for editing may be noted in a Marian Davis letter dated a month earlier. Jones evidently was trying to finalize on the text of DA.

I fully agree with you that the "Life of Christ" should be closed up as soon as possible. But let me state the situation: Considerably more than a year ago, Sister White began writing on the trial and crucifixion of Christ. She has a number of manuscripts unfinished. It is her intention to gather these together as soon as possible and complete them for the book. . . . I have been almost consumed with anxiety to complete the book. I prepared some chapters on what material I had, thinking she would not write more on these subjects. She did write on them, however, and I had my work to do over.<sup>3</sup>

One example of such late editing occurs in this chapter under DA120/138 where we show that the earlier manuscript of DA, DA(MS)114/178 is closer to the source than is the final edition of the DA text.

The final stage of our source analysis of this chapter

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<sup>1</sup>C. H. Jones was publishing house manager at Pacific Press during the 1890s.

<sup>2</sup>Marian Davis letter to C. H. Jones, 4-11-97.

<sup>3</sup>Marian Davis letter to C. H. Jones, 3-11-97.

"We Have Found the Messias"

takes us to the sources used by Ellen White in producing these earlier writings on which the DA text was built.

The SP text contains a number of clear references to Hanna's life of Christ. Both 2SP53/61 and DA95/137 are dependent upon Hanna, sentence 1, page 100. Likewise 2SP123/66 and DA206/141 reflect Hanna 137/109. A similar use of Hanna is found in 2SP138/67 and DA245/142. In each of these three parallels the SP text exhibits greater dependency.<sup>1</sup> There are other instances where the SP text and the DA text are very similar if not identical and both show dependency on Hanna.<sup>2</sup>

The DA sentences taken from Diary Book 32, pages 39-48, also include a number of literary parallels from Hanna's work on the life of Christ.<sup>3</sup> These parallels appear limited to Hanna and represent a different selection from Hanna than is found in the earlier SP parallels from Hanna. We have concluded that Ellen White was working directly with the Hanna text and not merely copying from her earlier SP material.

Source analysis must also give due consideration to

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<sup>1</sup>See Table 4 on page 241 for a list of several instances of this greater dependency for the earlier use of the source. [Note: Tables 3 and 4 are out of sequence in this chapter.]

<sup>2</sup>Cf. 2SP124/66 and DA207/141 or 2SP137/67 and DA243/142.

<sup>3</sup>These parallels may be found under lines 1-13 of the evaluations and sources schedule for chapter 14, Appendices B and C. Evaluations for the Di(99) sentences are also listed in Table 1, page 229. Several parallels involving Bible texts and partial sentences may be found in comparing this full textual portion of Diary Book 32 in Appendix D.



TABLE 4

Desire of Ages and Pre-DA Text Evaluations Compared

Chapter 14

Same Sentence - Similar Words

No.	-	<u>DA</u> Text	Eval.	Pre- <u>DA</u> Txt.	Eval.	Pre- <u>DA</u>	Eval.
01.	-	<u>DA81/136</u>	<u>I2</u>	<u>Di(99)154</u>	<u>P2</u>	_____	_____
02.	-	<u>DA95/137</u>	<u>P2</u>	<u>2SP53/61+</u>	<u>P1</u>	_____	_____
03.	-	<u>DA206/141</u>	<u>P2</u>	<u>2SP123/66</u>	<u>P1</u>	_____	_____
04.	-	<u>DA245/142</u>	<u>P2</u>	<u>2SP138/67</u>	<u>P1</u>	_____	_____

Same Thought - Modified Construction

01.	-	<u>DA104/137</u>	<u>I1</u>	<u>Di(99)172</u>	<u>P1</u>	_____	_____
01.	-	_____	_____	<u>Di(99)173</u>	<u>V2</u>	_____	_____
02.	-	<u>DA106/137</u>	<u>I1</u>	<u>Di(99)174</u>	<u>V2</u>	_____	_____

## "We Have Found the Messias"

what is not borrowed. We found independent material in the earlier SP text, as well as in the diary material from Book 32. There is also independent material in the DA text throughout the length of the chapter. Out of the 250 sentences of the chapter 132 or 53% of the total are to be credited to Ellen White.

This research project does not include the full study of the earlier writings of Ellen White even when they were used in the writing of the DA text. We do include some reference to them because they often more clearly reveal the sources behind the DA text, particularly when as in this chapter the DA text is so strongly based on the earlier Ellen White account. Our study of the sources behind chapter 14 clearly shows that further study needs to be made at the earlier stages of the text tradition, including where possible the serious review of Ellen White's original writings. When this investigation of the earlier writings is made we will be able to say more about the content of the later writings compared to the earlier materials.

As far as the DA text is concerned, we may notice that the independent sentences generally occur in small groups through the chapter. Except for four intrusions of a source or a Bible quote, the two long sections of independent material occur between sentences 50 and 81, and between sentences 212 and 236. The first section includes Bible commentary, history, spiritual and devotional comment, as well as practical application. The last group of

"We Have Found the Messiah"

independent sentences is largely devotional and practical in nature.

There is no apparent division of content between the independent sentences and those exhibiting literary dependency. The full list of sentence evaluations for this chapter may be found in Appendix A. Both dependent and independent sentences include theological, historical, descriptive, and devotional comment.

It was interesting to note among the parallels from Hanna in the earlier SP material as well as in the DA text those having to do with the inner thoughts of Christ. Ellen White does not place the words in quotation marks but she does write, "Christ virtually says."<sup>1</sup> If Ellen White used sources in speaking of such inaccessible information as the unexpressed thoughts of Christ, it is hard to imagine any type of comment that would by its nature be ruled out as being dependent on a literary source.

We have already indicated that our study does not include a thorough content analysis. Our general impression from the source analysis is that the DA text is largely the same as the earlier SP account. The treatment has been extended through further elaboration by Ellen White and the additional use of sources such as Jones and Hanna. The two slight differences we happened to notice concerned the calling of the beloved disciple John and the testimony to Jesus by the Baptist.

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<sup>1</sup>Cf. 2SP135/67 - 138/67 and DA240/142 - DA245/142.

## "We Have Found the Messiah"

In the reference to the visit of the disciple John to the desert where Jesus was tempted, Ellen White comments on John's personal witness of Christ's countenance in its "emaciated" condition. She speaks of John as "one of the new disciples" who "had searched for Christ."<sup>1</sup> Yet in the DA text of this chapter we read that because of the change in the Saviour's appearance as a result of the temptation ordeal "He had been recognized only by the prophet John."<sup>2</sup> In the further comment on the meeting of Andrew and John with Jesus, the clear implication is that neither Andrew nor the disciple John had known Jesus previously.<sup>3</sup>

Another interesting item is to be found in DA89/136. Here Ellen White informs us that at the baptism of Jesus John the Baptist "pointed to Him as the Lamb of God." According to John 1:29 this declaration is made when Jesus comes to the Jordan some time after the baptism. There is no record of John making any such statement in the account of Jesus' baptism in Matt. 1:13-17, Mark 1:9-11, and Luke 3:21, 22. We did not notice this variation between Ellen White's comments in the SP text and the biblical record unless an ambiguous sentence like 2SP15/99 were to be so interpreted.

These differences are not important in themselves but the fact that such dichotomies do exist points to the need for latitudinal as well as longitudinal studies in the Ellen

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<sup>1</sup>Spirit of Prophecy, Vol. II, Chapter VII, p. 99.

<sup>2</sup>Desire of Ages, page 137 (sentences 112, 113).

<sup>3</sup>Ibid., p. 138.

## "We Have Found the Messiah"

White writings. This prolific writer wrote over a long period of time. The chronological history of her writings on a given topic is perhaps of more importance than the multiplicity of her comment in various literary contexts. Our study of chapter 14 clearly reveals that some of Ellen White's writings actually form a literary tradition. These texts should be submitted to tradition criticism in the interest of better understanding the meanings she wished to convey.

### Source Analysis - The Pre-DA Text

Table 3, page 246, charts the distribution of sources for the pre-DA text materials. We have already discussed the Hanna parallels which were found in the diary materials of Book 32 and which also made their appearance in the DA text. Apart from the one parallel from Jones the remainder of the source parallels of the pre-DA text come from Melvill.

Subsequent to the publication of the SP text in 1877 Ellen White wrote a rather lengthy manuscript on "The Ladder to Heaven." In this manuscript, registered as MS 13, 1884, we found 73 parallels from Henry Melvill's sermon on "Jacob's Vision and Vow,"<sup>1</sup> but only one involved the DA text. The very last sentence of chapter 14 is very similar to Melvill/286a.9. None of the remaining 72 parallels show up in the DA text even though some are to be found in the

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<sup>1</sup>Melvill, Miscellaneous Sermons, op. cit.

TABLE 3

## DISTRIBUTION OF SOURCES FOR CHAPTER 14

## Pre-Desire of Ages Text

TEXT	1	2	3	4	5	6	7	8	9	TOTAL
01. Hanna	00	02	05	02	00	00	02	00	00	11
02. Jones	00	00	00	01	00	00	00	00	00	01
03. Melvill	05	22	14	06	07	03	11	00	00	68
TOTALS Pre-DA	05	24	19	09	07	03	13	—	(00)	80
	V1	V2	P1	P2	P3	B1	I2	I1	B2	
	Strict Verbatim	Verbatim	Strict Paraphrase	Simple Paraphrase	Loose Paraphrase	Source Bible	Partial Independence	Strict Independence	Bible	

"We Have Found the Messias"

account of an Ellen White sermon as reported in The Signs of the Times, Vol. 10, No. 29, July 31, 1884 and The Review and Herald of Nov. 11, 1890.

We have included in our textual evidence 71 sentences from Manuscript 13, 1884. These sentences, 1-14, 155, 156, and 251-304b, refer mostly to Christ's statement to Nathanael at the time of Nathanael's call to discipleship and to Jacob's dream of the ladder at Bethel. The material falling between these sentences in the manuscript, as well as a few of the sentences just referred to, relate to Peter's so-called ladder of Christian graces as found in 2 Peter 1:4-11. A good portion of Manuscript 13, 1884, was published in 1961 in the "Morning Watch" readings for March 1-10 in the Ellen G. White compilation Our High Calling.

The 72 sentences of MS(13)84 treating Nathanael's calling occur mainly at the beginning and ending of the manuscript text. Of these, 16 or 22 per cent were evaluated as Strict Independence.<sup>1</sup> Out of the remaining 56 sentences, 32, or 44 per cent registered Strict Paraphrase, Simple Verbatim, or Strict Verbatim. Since the remainder of the manuscript did not concern our topic we did not carry out a parallel search for the complete document. Compared with the DA text these figures for Manuscript 13 indicate a high level of dependency.

Since so little of Ellen White's handwritten texts on the life of Christ has been preserved these few pages merit

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<sup>1</sup>See Table 1 above for the figures under MS(13)84.

"We Have Found the Messiah"

special interest.

It seems strange that Marian Davis would not have incorporated more of Manuscript 13 in the DA text, particularly when portions of it already were published in article form in The Signs of the Times, "The Vision of Bethel," and in The Review and Herald under the title of "The Mystic Ladder." Perhaps these captions suggested Old Testament content and on that basis were passed by. No doubt we have overlooked some of Ellen White's earlier articles for the same reason and we have concordances. The opening of the sermon as presented in ST would have led anyone to pass it by. The article begins with a long quote from Genesis 28. The first direct reference to the Nathanael experience with Jesus appears in sentence 43 even though parallels from MS 13 occur as early as sentence 34. There is no direct reference to Peter's ladder of Christian virtues in the 95 sentences of the sermon.

Ellen White evidently returned to the Melvill source when composing her sermon or the ST article. Sentence 38 clearly reflects Melvill's sermon (M/9/285) and does not appear in MS 13. Other sentences in the sermon are closer to Melvill than is the comparable sentence from MS 13, or contain verbal similarities with Melvill not to be found in the parallel sentence of MS 13 even when we are not able to register closer, overall dependency for the entire sentence.<sup>1</sup>

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<sup>1</sup>Compare ST(84)52 with MS(13)281, ST(84)85,86 with MS(13)304a,b, and ST(84)35 with MS(13)256.



"We Have Found the Messias"

The RH article on "The Mystic Ladder" deals less with Jacob's dream and more with the theme of salvation only through Christ. A number of quotations from the gospel of John are used to support the argument that Christ is the only way to salvation.

There is no question that Ellen White was using MS 13 as well as Melvill's sermon in the composition of this article of 72 sentences and in Letter P-47-93.<sup>1</sup>

In Table B on page 250 we have listed the parallels between the two journal articles where Ellen White comments on Christ as the "ladder," and MS 13. While there is some overlapping between the two published texts, it seems to us more likely to be accounted for by the use of the same literary sources, i.e., MS 13 and Melvill's sermon, than by Ellen White's use of the earlier sermon in ST when writing the later RH article.

The relevant sentences of MS 13, 1884 have been reproduced in typed form in Appendix D. We have corrected a few spelling errors and regularized the capitalization. The wording and syntax remain as found in Ellen White's handwritten text. It is this text that we have presented in our text evaluation above.

The only typescript of this manuscript available from the White Estate files is the copy made in 1959 by Martha Montgomery Odom. At the conclusion of the typed copy the

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<sup>1</sup>Letter to W. W. Prescott on Oct. 25, 1893. Compare RH(90)59 and Lt(47)10.7 with MS(13)279 and Lt(47)11.3 with MS(13)283.

Table B

## LISTING OF PARALLEL SENTENCES FOR CHAPTER 14

Melvill Sermon, 1850	"Jacob's Vision and Vow"
Manuscript 13, 1884	"The Ladder to Heaven"
<u>Signs of the Times</u> , July 31, 1884	"The Vision of Bethel"
<u>Review &amp; Herald</u> , November 11, 1890	"The Mystic Ladder"

	<u>Melvill, 1850</u>	<u>MS 13, 1884</u>	<u>ST, 1884</u>	<u>RH, 1890</u>
001. -	1,2	2	43,44	
002. -	3	3		12
003. -	4	4	34	13,14
004. -	33	5	40	
005. -	29	13	70	
006. -	11	254		41
007. -	12	255	34	
008. -	12	256	35	
009. -	13,14	257	36	16
010. -	15a	258		16
011. -	21	266		43
012. -	19	268		47
013. -	19,20	269		48
014. -	21	270	39	
015. -	27	272		51
016. -	30	276		55
017. -	31	277	40	
018. -	42	278	40	58
019. -	43	279	40	59
020. -	47	280	51	70
021. -	47	281	52	
022. -	48	282	54,55	61
023. -	48	283	56	60
024. -	49	284	57	60
025. -	49	286		69
026. -	--	287	53	
027. -	125	297	94	

"We Have Found the Messias"

following notation is to be found: "Copied from handwritten original as grammatically corrected. April 8, 1959. MMO."

We have indicated these "grammatical" changes in our footnotes. In our judgment the modifications to the text go beyond grammatical considerations. This is not to suggest that excessive liberties were taken by the copyist. We only wish to point out that the White Estate in faithfully representing the work of Ellen White did not hesitate, at least in this instance, also to engage in some editing of the original text after the author's death. Obviously the copyist was not working from the assumption of verbal inspiration.

Since we no longer have a copy of the original text of MS 13 as produced by Ellen White's literary assistants at the time of its composition, we have also included in Appendix D the two journal articles evidently developed, at least in part, from Manuscript 13. A comparison of these published works with the original manuscript allows us to study the dynamic process of the transmission of Ellen White's writings. We have, of course, no way of distinguishing the hand of Ellen White from that of her literary helpers in the modifications to her original text.

The source analytical studies in turning up two articles which at least in part were dependent on the same original manuscript points us once again in the direction of tradition analysis. Are there significant differences between the two phases of composition? If so, is it

## "We Have Found the Messiah"

possible that the Christological concerns of the Minneapolis Conference of 1888 had any bearing on such changes?

These interesting questions lie outside the scope of our research. We can only point out at this juncture that chapter 14 has proved to be an important chapter for source analytical study.

### Redaction Analysis - The DA Text

According to our sentence count the DA text is about 159 sentences longer than the SP account. Some of this enlargement is due to the opening section in which the parallels from Jones play an important role. We have not counted the independent sentences of the SP text, but it would appear that we have many more in the DA text. Actually we counted 40 more independent sentences in the DA text than the total sentences of all types in the SP account. Our figures, however, may be misleading. Part of the reason we have more sentences in the DA text is due to the shorter sentence structure in the DA text. We would have to count words to have an accurate comparison on the length.

The structure or arrangement of the DA text, however, appears to follow the development of the story as presented in John 1. Even when the source parallels are found to follow the consecutive sentence sequence of the source we cannot be sure the source controls this arrangement, for in the case of Jones and Hanna they appear to be following the

## "We Have Found the Messiah"

Scripture account as well.

The influence of the source is more apparent in the smaller units where the added comments on a given section, the elaboration of a particular point, or additional background description come in the same location of the DA text as in the source being used.

We should probably add here that the order of presentation of the DA text is not necessarily the work of Ellen White, particularly the chapter openings. We have evidence to show that her literary assistants had the freedom to change structure of a chapter or article. We have already noted in the previous chapter, as well as in our comments above, the changes made in the sentence structure in the process of preparing an article from manuscript material. This chapter presents an illustration from the DA text. On the following page we show how the earlier draft of the opening of chapter 14 differs from the final edition. The seventh paragraph was moved to the first and the previous first paragraph becomes the second. This kind of rearrangement of the composition is evidently referred to by Marian Davis in a letter to W. C. White.<sup>1</sup>

In the first place, I have worked for a better opening to the chapters. . . . The chapters of the old manuscript began too often with some notice of Jesus going here or there, until the book seemed almost like a diary. That has been corrected. Then I have tried to begin both chapters and paragraphs with short sentences and indeed to simplify wherever possible, to drop out every needless word, and to make the work, as I have said, more compact and vigorous. On some

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<sup>1</sup>Letter of Marian Davis to W. C. White, 4-11-97.

## "We Have Found the Messiah"

chapters I had fresh, live matter that will add greatly to the interest of the book.

### Redaction Analysis - The Pre-DA Text

The SP text is structured around the biblical story according to our brief analysis. The material from Diary Book 32, while using Hanna material, is rather short for evaluating its structure. We did note, however, that in the 11 sentences from Hanna it did not follow the order of Hanna's presentation.

The 71 sentences taken from Manuscript 13, 1884, present a slightly different picture. Though this material does not appear in the DA and there are places where Ellen White breaks with the order of Melvill, there are large sections where Ellen White's order of presentation follows that of Melvill.<sup>1</sup>

To a lesser degree the same may be said for the two journal articles reviewed under source analysis above. In these compositions Ellen White is working primarily with her earlier manuscript and only occasionally using Melvill directly. As Table B indicates, however, the net effect is basically the same, though on a smaller scale, since she follows the general order of presentation as found in her earlier manuscript.

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<sup>1</sup>Cf. Appendix C on chapter 14.

Summary

The analysis of chapter 14 has led us into a rather involved process of source analysis, the main purpose of this research. The textual data has provided us with an illustration of nearly every type of source problem we could expect to encounter. The extent of our analysis requires a summary to highlight its major features.

1. The documents on file at the White Estate headquarters in Washington, D.C., include handwritten materials by Ellen White on the subject matter presented in chapter 14. Fourteen of the sentences from Diary Book 32, pages 39-48, on our topic were selected for the DA text. The Ellen White comments of Manuscript 13, 1884, with the exception of perhaps one sentence, were not used in this chapter although they had been published elsewhere earlier. In neither case did we find the original typescript or copy of the Ellen White autographs.

Since both texts later appear in published form we can only conclude that the original copies have been lost. Both documents show that Ellen White personally copied from literary sources. Hanna was used in the diary material and Melvill in Manuscript 13.

2. The DA text is largely a revision of the SP account in volume 2 beginning with sentence 52 on page 61 and continuing until sentence 143 on page 68. In terms of the number of sentences these 91 add up to being 159 sentences

"We Have Found the Messias"

shorter than the 250 of chapter 14 of DA. Some of the enlargement is due to an additional use of Hanna material and the opening sentences using Jones' work, Life-Scenes from the Four Gospels. Perhaps the greatest reason for the 2.75 times higher sentence count lies in the shorter length of the DA sentence. There are also 40 more independent sentences in the DA chapter than the total count of all the sentences listed in the SP for this chapter.

3. The content of the DA text is basically the same as that of the earlier materials. The difference is mainly in the extended comment of the later text and the application to personal Christian living which is in harmony with the stated purposes of the DA text and consistent with what we have found in our review of the earlier chapters.

4. We found no significant differences between the various accounts. The one interesting variation noted was the omission in the DA story of John's visit to Jesus in the wilderness of temptation prior to his being called as one of the first disciples. The DA account gives us no hint that it has any knowledge of this earlier contact as reported in the SP text. To the contrary, the DA reader is led to understand the Jordan meeting as the beginning of John's personal acquaintance with Jesus. And we are left to wonder why it is that only John the Baptist recognized Jesus in His changed state following the humiliation in the desert when the earlier account clearly indicates that only John, the new disciple, had actually seen Christ in his "pale" and



"We Have Found the Messiah"

"emaciated" condition.

5. Out of the 250 sentences of chapter 14, 100 or 40 percent contained literary parallels from six authors and seven sources.

6. This chapter registered Strict Independent status against 132 or 53% of the total number of sentences. Bible quotations counted for 18 or 7 percent of the total text.

7. According to our evaluation scale the average dependency for all sentences apart from the use of Scripture amounts to 1.34. If we rate only those sentences showing some dependency, the average sentence dependency registers as 3.12.

8. The two sources accounting for the greatest number of parallels for chapter 14 were The Life of Christ by William Hanna and Life-Scenes from the Four Gospels by George Jones. The 49 parallels from Hanna and the 44 from Jones add up to 93 or 93% of the 100 sentences where dependency was registered. Copies of these two books bearing Ellen White's personal signature were found in her libraries at the time of her death. The work by Jones was among the books of her private library.

9. Seven parallels were credited to four authors and five sources. Even though we are limited in three sources to a single parallel we think the evidence merits a listing of these parallels since the authors are not strange to the Ellen White text. We list these minor sources for comparison purposes against the total textual evidence. As

"We Have Found the Messiah"

independent parallels for this chapter they hardly merit mentioning.

Frederic Farrar's life of Christ furnished two parallels, John Fleetwood's account added another. Joseph Ingraham's work of fiction on The Prince of the House of David was credited with two interesting parallels and Henry Melvill was used once from each of two sermons. The lives of Christ by Farrar and Fleetwood were a part of Ellen White's personal library in 1915. One of Ingraham's fictionalized works, though not this particular book, and one of Melvill's sermon books were also a part of Ellen White's private library when her life ended.

10. With the exception of a single parallel from Jones, the pre-DA texts reviewed in connection with chapter 14 used Hanna's life of Christ and a sermon by Henry Melvill entitled "Jacob's Vision and Vow." We show only 11 parallels from Hanna in Table 3 but this total only represents a portion of the text of Di(99) which was used in writing the DA. There are many Hanna parallels to be found in the SP texts which are taken over into the DA text. We did not register those as SP parallels because they would also show up as DA parallels. We wanted to avoid duplication as much as possible. Since the SP material relevant to the content of this chapter did not include the entire text of the SP chapter we did not independently review the full SP text.

The Melvill source parallels were found in Manuscript

"We Have Found the Messiah"

13, 1884, a text apparently not used in the writing of chapter 14. The one sentence that made it into the DA text (the last sentence) was probably picked up from one of the articles evidently developed from the manuscript. It is still difficult to explain how Marian Davis or Ellen White could have missed the associated comments on this chapter's topic once they had picked up this one sentence. Perhaps the sentence is so basic Ellen White did not need to refer to what she had previously written to end her comment for this chapter.

The parallels from Melvill in this manuscript reveal a high degree of literary dependency. Of course we are only evaluating 72 sentences on the topic of our chapter and not the entire manuscript.

Further study should be made in the autograph material and in the otherwise earliest stage of the Ellen G. White text tradition if we want to really answer the question of Ellen White's use of sources.

The location of source parallels from sermons opens a whole new genre of literature for our source analytical studies of the Ellen G. White writings. It is much more difficult to trace through individual sermons for possible source parallels, particularly when life of Christ material may be found in a sermon on an Old Testament theme.

11. We found no significant difference between the general content of the DA text and that of the earlier writings. The practical and devotional material in the DA

"We Have Found the Messiah"

text while not in SP to the same extent did appear in earlier manuscript material which was not included in the DA text.

12. We did not notice the independent sentences were of a special nature when compared to the dependent material. Ellen White at times extended her comments beyond those of the source but no particular change in the nature of her own work was noted apart from getting to the central point more directly and driving it home. The DA text makes the point in a more concise manner with shorter sentences. It remains to be determined however from her autographs as to how much of this is Ellen White's work and how much is to be credited to her literary assistants.

13. The arrangement of the DA text appears to follow the SP structure which in turn is very similar to the narrative development of John 1:19-51. The similarity to Hanna's structure may be explained on the same basis. In the subunits Ellen White is more likely to follow the source for a given time and then interject a series of her own comments.

14. Apart from the SP text which is largely to be viewed as the earlier edition of the DA text we only have the material from Diary Book 32 and Manuscript 13, 1884. The diary sentences came roughly between sentences 70 and 104 of the DA text and followed Hanna's structure for the most part. The same can be said of Manuscript 13. There were no long sections of independent material in the text

## "We Have Found the Messiah"

portion relating to this chapter and, apart from three short series of sentences taken out of the major sequence, Ellen White's handwritten material follows the textual development of Melvill's sermon.

The two journal articles containing parallels from Melvill do in part reflect Melvill's arrangement but this is probably due to their dependence on MS 13 which in a number of sections follows Melvill's sermon sequence.

This chapter has provided a variety of data illustrating a number of characteristics of Ellen White's literary methods. The location of source parallels in sermons introduces a new challenge in our efforts to study Ellen White's use of sources. While this investigation made a limited attempt to cover this type of literature we no doubt overlooked many parallels particularly in the area of general devotional comments so typical of sermons.

THE DESIRE OF AGES SENTENCE EVALUATIONS FOR CHAPTER 14

No.	Source	Dependency	No.	Source	Dependency
001.	Jones LSG/23.7	B1	051.		I1
002.	Jones LSG/23.7	P3	052.		I1
003.	Jones LSG/23.7	P3	053.		I1
004.		I1	054.	Bible	B2
005.		I1	055.		I1
006.		I1	056.		I1
007.		I1	057.	Bible	B2
008.	Jones LSG/12/38	P3	058.		I1
009.		I1	059.		I1
010.		I1	060.		I1
011.		I1	061.		I1
012.		I1	062.		I1
013.	Jones LSG/3/37	P2	063.		I1
014.	Jones LSG/3/37	P1	064.		I1
015.	Jones LSG/4,5/37	P1	065.		I1
016.	Jones LSG/5/37	P1	066.		I1
017.	Jones LSG/7/38	P2	067.		I1
018.		I1	068.		I1
019.		I1	069.		I1
020.	Jones LSG/11/38	P2	070.	Hanna LC/12/101	I2
021.		I1	071.		I1
022.		I1	072.		I1
023.	Jones LSG/13/38	P2	073.		I1
024.	Jones LSG 14/38	P2	074.		I1
025.		I1	075.		I1
026.		I1	076.		I1
027.		I1	077.		I1
028.		I1	078.		I1
029.		I1	079.		I1
030.		I1	080.		I1
031.		I1	081.	Hanna LC/9/101	I2
032.	Fleetwood LC/53.5	P2	082.	Jones LSG 19/96	I2
033.		I1	083.	Bible	B2
034.	Jones LSG/41,42/42	P2	084.	Jones LSG/72/46	P2
035.	Jones LSG/40,41/42	P2	085.	Jones LSG/71/46	P2
036.	Jones LSG/42/42	P2	086.	Jones LSG/69,71/46	P2
037.	Jones LSG/56-66/45	B1	087.	Jones LSG/70/46	P2
038.	LSFG/56-66/45	B1	088.		I1
039.	LSFG/56-66/45	B1	089.		I1
040.	LSFG/56-66/45	B1	090.	Bible	B2
041.	LSFG/56-66/45	B1	091.		I1
042.	LSFG/56-66/45	B1	092.		I1
043.	LSFG/56-66	B1	093.		I1
044.	LSFG/56-66	B1	094.		I1
045.	Bible	B2	095.	Hanna LC/1/100	P2
046.	Bible	B2	096.	Hanna LC/17/101	B1
047.	Bible	B2	097.	Hanna LC/17/101	B1
048.	Bible	B2	098.	Hanna LC/18/101	B1
049.	Jones LSG/66/45	P2	099.	Hanna LC/19/101	B1
050.		I1	100.	Hanna LC/19/101	B1

THE DESIRE OF AGES SENTENCE EVALUATIONS FOR CHAPTER 14

No.	Source	Dependency	No.	Source	Dependency
101.	Hanna LC/21/101	B1	151.		I1
102.	Hanna LC/22/101	B1	152.		I1
103.		I1	153.		I1
104.		I1	154.		I1
105.		I1	155.		I1
106.		I1	156.		I1
107.		I1	157.		I1
108.		I1	158.		I1
109.	Jones LSGF/77/46	I2	159.	Farrar LC/123.6	P3
110.	Jones LSGF/5/95	P2	160.		I1
111.		I1	161.	Hanna LC/87/106	P3
112.	Ingraham PhD/141.7	I2	162.	Hanna LC/88/106	I2
113.	I/156.8,157.6	I2	163.	Bible	B2
114.	Jones LSGF/79/46	P3	164.		I1
115.	J/79/46,16/96	P3	165.		I1
116.		I1	166.	Hanna LC/90/100	P2
117.	J/4-6/95,79/46,16/96	P3	167.	Hanna LC/91/106	P2
118.	Jones LSGF/5/195	P3	168.	Bible	B2
119.	Jones LSGF/16,15/96	P2	169.		I1
120.	Jones LSGF/13,15/96	P3	170.		I1
121.	Jones LSGF/15/96	P3	171.	Jones LSGF/99.3	P2
122.	Jones LSGF/17/96	P3	172.		I1
123.	Jones LSGF/17/96	P3	173.		I1
124.		I1	174.		I1
125.		I1	175.	HannaLC/107,108/107	P3
126.		I1	176.		I1
127.	Jones LSGF/18/96	P1	177.		I1
128.	Jones LSGF/19/96	V2	178.		I1
129.	Jones LSGF/20/96	V2	179.		I1
130.	Hanna LC/55/104	P3	180.		I1
131.	Hanna LC/55/104	P3	181.		I1
132.	Hanna LC/53/104	P3	182.		I1
133.	Bible	B1	183.	Bible	B2
134.	Fa/122.6,H/61/104	P1	184.	Melvill GL (50)81.5	V2
135.	Hanna LC/68/105	I2	185.	Bible	B2
136.	Hanna LC/72/105	I2	186.	Bible	B2
137.	Hanna LC/72/105	P3	187.	Bible	B2
138.	Hanna LC/72/105	I2	188.	Bible	B2
139.	Hanna LC/73/105	B1	189.		I1
140.	Hanna LC/74/105	P2	190.		I1
141.		I1	191.	Hanna LC/113/107	I2
142.		I1	192.	Hanna LC/113/107	I2
143.	Hanna LC/78/105	B1	193.	Bible	B2
144.	Hanna LC/76/105	P1	194.		I1
145.	Hanna LC/77/105	P2	195.		I1
146.	Hanna LC/79a/105	B1	196.		I1
147.	Hanna LC/79b/105	B1	197.		I1
148.		I1	198.		I1
149.		I1	199.		I1
150.		I1	200.		I1

THE DESIRE OF AGES SENTENCE EVALUATIONS FOR CHAPTER 14

No.	Source	Dependency	No.	Source	Dependency
201.		I1	251.		
202.	Hanna LC/128/109	P3	252.		
203.	Hanna LC/136/109	P2	253.		
204.	Hanna LC/136/109	P2	254.		
205.	Hanna LC/136/109	P2	255.		
206.	Hanna LC/137/109	P2	256.		
207.	Hanna LC/138/109+	P2	257.		
208.		I1	258.		
209.		I1	259.		
210.		I1	260.		
211.	Hanna LC/134/109	I2	261.		
212.	Hanna LC/134/109	I2	262.		
213.		I1	263.		
214.		I1	264.		
215.		I1	265.		
216.		I1	266.		
217.		I1	267.		
218.		I1	268.		
219.		I1	269.		
220.		I1	270.		
221.		I1	271.		
222.		I1	272.		
223.		I1	273.		
224.		I1	274.		
225.		I1	275.		
226.		I1	276.		
227.		I1	277.		
228.		I1	278.		
229.		I1	279.		
230.		I1	280.		
231.		I1	281.		
232.		I1	282.		
233.	Bible	B2	283.		
234.		I1	284.		
235.		I1	285.		
236.	Hanna LC/116/108	P2	286.		
237.	Hanna LC/117a/108	B1	287.		
238.		I1	288.		
239.	Hanna LC/117b/108	B1	289.		
240.	Hanna LC/118/108	P1	290.		
241.	Hanna LC/119/108	I2	291.		
242.	Hanna LC/120a/108	V2	292.		
243.	Hanna LC/120b/108	P1	293.		
244.	Hanna LC/120b/108	V2	294.		
245.	Hanna LC/120c/108	P2	295.		
246.		I1	296.		
247.		I1	297.		
248.		I1	298.		
249.	Hanna LC/123/108	P2	299.		
250.	Melvill MS/286a.9	P1	300.		



Pre-Desire of Ages Ellen White Text Evaluations for Chapter 14

No.	Text	Eval.	DA	No.	Text	Eval.	DA
001.	- Di (99) 156	I2	70	052.	- MS (13) 11	I1	250
002.	- Di (99) 159	I1	76	053.	- MS (13) 12	P2	250
003.	- Di (99) 160	I1	77	054.	- MS (13) 13	I2	250
004.	- Di (99) 161	I1	78	055.	- MS (13) 275	I2	250
005.	- Di (99) 162	I1	79	056.	- MS (13) 276	V2	250
006.	- Di (99) 163	I1	79	057.	- MS (13) 277	P2	250
007.	- Di (99) 154	P2	81	058.	- MS (13) 5	P3	250
008.	- Di (99) 151	P2	83	059.	- MS (13) 6	P3	250
009.	- Di (99) 164	I1	93	060.	- MS (13) 7	I1	250
010.	- 2SP 53/61+	P1	95	061.	- MS (13) 8	I1	250
011.	- Di (99) 166	I2	95	062.	- MS (13) 9	P3	250
012.	- Di (99) 172	P1	104	063.	- MS (13) 10	I2	250
013.	- Di (99) 173	V2	104	064.	- MS (13) 278	P1	250
014.	- Di (99) 174	V2	104	065.	- MS (13) 279	P1	250
015.	- Di (99) 175	P1	104	066.	- Lt (47) 10.7	P1	250
016.	- DA (MS) 114/178	P2	120	067.	- RH (90) 59	V2	250
017.	- 2SP 123/66	P1	206	068.	- MS (13) 156	I2	250
018.	- 2SP 138/67	P1	245	069.	- MS (13) 280	V2	250
019.	- MS (13) 1	I1	250	070.	- ST (84) 51	P1	250
020.	- MS (13) 2	B1	250	071.	- MS (13) 281	P1	250
021.	- MS (13) 3	V2	250	072.	- ST (84) 52	V2	250
022.	- MS (13) 4	V1	250	073.	- MS (13) 282	V2	250
023.	- MS (13) 251	I2	150	074.	- MS (13) 283	I2	250
024.	- MS (13) 14	P2	250	075.	- Lt (47) 11.3	I2	250
025.	- MS (13) 252	V2	250	076.	- MS (13) 284	P3	250
026.	- MS (13) 253	P2	250	077.	- ST (84) 57	P1	250
027.	- ST (84) 38	P1	250	078.	- MS (13) 285	P1	250
028.	- MS (13) 254	P1	250	079.	- MS (13) 286	V2	250
029.	- MS (13) 255	P1	250	080.	- MS (13) 287	I1	250
030.	- ST (84) 34	P2	250	081.	- MS (13) 288	P3	250
031.	- MS (13) 256	V2	250	082.	- MS (13) 289	I1	250
032.	- ST (84) 35	V2	250	083.	- MS (13) 290	I1	250
033.	- MS (13) 257	P3	250	084.	- MS (13) 291	V2	250
034.	- MS (13) 258	I2	250	085.	- MS (13) 292	V2	250
035.	- MS (13) 259	P3	250	086.	- MS (13) 293	V2	250
036.	- MS (13) 260	I1	250	087.	- MS (13) 294	I1	250
037.	- MS (13) 261	I2	250	088.	- MS (13) 295	I1	250
038.	- MS (13) 262	I1	250	089.	- MS (13) 296	I2	250
039.	- MS (13) 263	I1	250	090.	- MS (13) 297	B1	250
040.	- MS (13) 264	I1	250	091.	- MS (13) 298	V2	250
041.	- MS (13) 155	I1	250	092.	- MS (13) 299	P2	250
042.	- MS (13) 265	B1	250	093.	- MS (13) 299a	V1	250
043.	- MS (13) 266	P1	250	094.	- MS (13) 300	P1	250
044.	- MS (13) 267	V1	250	095.	- MS (13) 301	V2	250
045.	- MS (13) 268	V1	250	096.	- MS (13) 302	V2	250
046.	- MS (13) 269	P1	250	097.	- ST (84) 83	I2	250
047.	- MS (13) 270	V2	250	098.	- MS (13) 303	I1	250
048.	- MS (13) 271	V1	250	099.	- MS (13) 304a	V2	250
049.	- MS (13) 272	V2	250	100.	- MS (13) 304b	I1	250
050.	- MS (13) 273	P1	250	101.	- ST (84) 85	V2	250
051.	- MS (13) 274	V2	250	102.	- ST (84) 86	V2	250

Pre-Desire of Ages Ellen White Literary Sources for Chapter 14

No.	Text	Sources	No.	Text	Sources
001.	- Di (99) 156	H/12/101	052.	- MS (13) 11	
002.	- Di (99) 159		053.	- MS (13) 12	M/29b/286
003.	- Di (99) 160		054.	- MS (13) 13	M/29b/286
004.	- Di (99) 161		055.	- MS (13) 275	M/30a/286
005.	- Di (99) 162		056.	- MS (13) 276	M/30b/286
006.	- Di (99) 163		057.	- MS (13) 277	M/31/286
007.	- Di (99) 154	H/8,9/101	058.	- MS (13) 5	M/33/287
008.	- Di (99) 151	H/7/100	059.	- MS (13) 6	M/34/287
009.	- Di (99) 164		060.	- MS (13) 7	
010.	- 2SP 53/61+	H/1/100	061.	- MS (13) 8	
011.	- Di (99) 166	H/1/100	062.	- MS (13) 9	M/35/287
012.	- Di (99) 172	H/24,25/101	063.	- MS (13) 10	M/35/287
013.	- Di (99) 173	H/26/101	064.	- MS (13) 278	M/42/287
014.	- Di (99) 174	H/27/101	065.	- MS (13) 279	M/43/287
015.	- Di (99) 175	H/28/101	066.	- Lt (47) 10.7	M/42,43/287
016.	- DA(MS)114/178	J/13,15/96	067.	- RH (90) 59	M/43/287
017.	- 2SP 123/66	H/137/109	068.	- MS (13) 156	M/47/287
018.	- 2SP 138/67	H/120c/108	069.	- MS (13) 280	M/47/287
019.	- MS (13) 1		070.	- ST (84) 51	M/47/287
020.	- MS (13) 2	M/1,2/285	071.	- MS (13) 281	M/47/287
021.	- MS (13) 3	M/3a/285	072.	- ST (84) 52	M/47/287
022.	- MS (13) 4	M/3b/285	073.	- MS (13) 282	M/48/287
023.	- MS (13) 251	M/4/285	074.	- MS (13) 283	M/48/287
024.	- MS (13) 14	M/5,8/285	075.	- Lt (47) 11.3	M/48/287
025.	- MS (13) 252	M/8a/285	076.	- MS (13) 284	M/49/287
026.	- MS (13) 253	M/8b/285	077.	- ST (84) 57	M/49/287
027.	- ST (84) 38	M/9/285	078.	- MS (13) 285	M/49/287
028.	- MS (13) 254	M/11/285	079.	- MS (13) 286	M/49/287
029.	- MS (13) 255	M/12/285	080.	- MS (13) 287	
030.	- ST (84) 34	M/12/285	081.	- MS (13) 288	M/50a/288
031.	- MS (13) 256	M/12/285	082.	- MS (13) 289	
032.	- ST (84) 35	M/12/285	083.	- MS (13) 290	
033.	- MS (13) 257	M/13,14/285	084.	- MS (13) 291	M/50b/288
034.	- MS (13) 258	M/15a/286	085.	- MS (13) 292	M/50c/288
035.	- MS (13) 259	M/15b/286	086.	- MS (13) 293	M/50c,51/288
036.	- MS (13) 260		087.	- MS (13) 294	
037.	- MS (13) 261	M/16/286	088.	- MS (13) 295	
038.	- MS (13) 262		089.	- MS (13) 296	M/124/291
039.	- MS (13) 263		090.	- MS (13) 297	M/125/291
040.	- MS (13) 264		091.	- MS (13) 298	M/125/291
041.	- MS (13) 155		092.	- MS (13) 299	M/126/291
042.	- MS (13) 265	M/18/286	093.	- MS (13) 299a	M/127/291
043.	- MS (13) 266	M/21/286	094.	- MS (13) 300	M/129/291
044.	- MS (13) 267	M/19/286	095.	- MS (13) 301	M/131/291
045.	- MS (13) 268	M/19/286	096.	- MS (13) 302	M/131/291
046.	- MS (13) 269	M/19,20/286	097.	- ST (84) 83	M/131/291
047.	- MS (13) 270	M/21/286	098.	- MS (13) 303	
048.	- MS (13) 271	M/24/286	099.	- MS (13) 304a	M/138/292
049.	- MS (13) 272	M/27/286	100.	- MS (13) 304b	
050.	- MS (13) 273	M/28/286	101.	- ST (84) 85	M/138/292
051.	- MS (13) 274	M/29a/286	102.	- ST (84) 86	M/138/292