

Ellen White's comments on "The Walk to Emmaus" follow the Scripture account as given in Luke 24:13-33. None of the other gospels relate this episode in the life of Christ though Mark 16:12 probably has this event in mind.

The story of Jesus accompanying the two disciples to Emmaus does not appear in Spiritual Gifts, Volume II. An allusion to the Emmaus experience is to be found in Spiritual Gifts, Volume 4, 1864, but the point of the brief comment is to discuss the physical size and form of the post-resurrection Jesus.¹

Though she preached on the topic on at least one earlier occasion,² Ellen White's first extended treatment of the topic is found in The Spirit of Prophecy, Volume III, chapter XV, "Jesus at Emmaus."³

This narrative of 108 sentences is only one sentence shorter than the DA account written 20 years later. We have included more than 50 quotes from the SP text in our text presentation. These sentences are indented and labeled 3SP. The next number indicates the sentence when counting from the beginning of the chapter. Following the slash we give the page in 3SP on which the sentence may be found. When only a portion of the SP sentence is quoted we list the

¹Spiritual gifts, Vol. IV, p. 119.

²According to Letter 11, 1875, she preached a sermon on the topic in Oakland, California, on March 26, 1875.

³This same material was reprinted in the Signs of September 19, 1878.

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clause as (a), (b), or (c), depending on whether the sentence portion may be found at the beginning of the sentence, in the middle, or at the end.

In the years following the publication of the Spirit of Prophecy account Ellen White often referred to the experience of the two disciples from Emmaus. She found the example of Christ's using Scripture to be very appropriate for the church of her time. In the Review and Herald of November 28, 1878, she had an article on "Search the Scriptures" in which she notes how the disciples failed to recognize Jesus because they lacked a thorough knowledge of the Scriptures.¹ The Emmaus story appears to be used in another piece to emphasize how the word of God foretold the coming of the Messiah.²

Space does not permit us to list all of the places in her writings where Ellen White made reference to this experience in the life of Jesus.³ Two further references, however, deserve special mention.

In Signs, January 20, 1888, Ellen White published an

¹RH, Vol. 52, No. 22. Reprinted in Signs, Vol. 7, No. 6, (February 10, 1881). References to this article in the text presentation will carry the identification RH(78) followed by the sentence number.

²Mrs. E. G. White, "The Law Immutable," RH, Vol. 63, No. 37 (September 14, 1886). Reprinted in Signs, Vol. 12, No. 46 (October 21, 1886).

³For example in "Christ the True Vine," Signs, Vol. 13, No. 10 (March 10, 1887); "Light Through Darkness," Great Controversy, 1888 edition, chapter XIX; "The Work of God's People," Signs, Vol. 15, No. 39 (October 14, 1889) and "Value of Bible Study," Signs, Vol. 12, No. 22 (June 10, 1896).

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article entitled, "Know the Reason of Your Hope." Our study shows that this piece furnished some material for both chapters 83 and 84 of the DA text.¹ The basic text behind DA chapter 83 appears to have been Manuscript 113, 1897. According to the notation at the bottom of page 9, the manuscript was copied by Margaret (Maggie) Hare on October 14, 1897. This manuscript, titled "The Walk to Emmaus," will be identified by the sign, MS(113), followed by the number of the sentence when counting from the beginning of the manuscript. The full text of the manuscript is included in Appendix D.

According to our research only two sources were used in composing the text of this chapter and the earlier writings which feed into it. Once again we find Ellen White leaning upon William Hanna's Life of Christ (1863) and Night Scenes in the Bible by Daniel March (1868). The former source may be identified by the writer's name (Hanna), followed by the initials of the book (LC). March's material will be tagged with his name (March) and the initials (NS).

Neither the earlier Ellen White texts of 3SP and MS 13 nor the writings of Hanna and March divide the content as does the DA text. What Ellen White leaves to the closing paragraphs of chapter 82, "Why Weepest Thou?," or to the opening remarks of chapter 84, "Peace Be Unto You," in the

¹Signs, Vol. 14, No. 3. These sentences will be indicated by ST(88) followed by the appropriate sentence number.

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DA text, may be found in the sources or in her earlier commentary to be included in the narrative on the Emmaus experience. In order to present the full text of 3SP as well as MS 113 we have included the references to the earlier events of resurrection day as part of the text presentation for this chapter.¹ To do this we begin the text quotations with those relevant passages from MS 113, 1897, and 3SP.

Since DA, chapter 84, is included in the 15 chapters under review, we need not bring those sentences relating to the events following the Emmaus journey into this chapter. They will be included in the text presentation for chapter 84 of the DA text.

A second and final series of sentences from earlier materials not directly related to the DA text follows DA sentence 15b. The 7 sentences from 3SP follow the context of the earlier 3SP sentences which are reflected in the DA text, and further demonstrate Ellen White's use of sources. Several isolated sentences from the 3SP account will be found in various places in our text presentation where they appear best to fit the context. In each instance we have indicated the independence from the DA text by a short broken line in the left margin at the beginning and ending of the quotation.

¹These sentences, largely taken from MS 113, 1897, relate to the latter half of DA chapter 82, "Why Weepst Thou?"

MS(113)1 On the first day of the week after Christ's crucifixion, the disciples had everything to fill their hearts with rejoicing. [M/8,11a/414] (P3)

MS(113)2 But this day wasn't to all a day of joy. (I2)

MS(113)3 To some it was a day of uncertainty, confusion, and perplexity. [M/11a/414] (P1)

3SP1/206 On this same day Jesus met several of his disciples, and greeted them with "All hail," upon which they approached him and held him by the feet and worshipped him. [Matt. 28:9] (B2)

3SP2/206 He permitted this homage, for he had then ascended to his Father, and had received his approval, and the worship of the holy angels. (I1)

MS(113)4 The apparent unbelief of the disciples in the testimony of the women gives evidence of how low their faith had sunk. [M/9/414] (I2)

MS(113)5 The women brought tidings that a vision of angels had appeared to them, and had positively affirmed that Christ had risen from the dead, and that they themselves had seen Jesus alive in the garden. [M/10/414] (V2)

MS(113)6 But still the disciples seemed unbelieving. [M/10/414] (P1)

MS(113)7 Their hopes had died with Christ. (I1)

MS(113)8 And when the news of his resurrection was brought to them, it was so different from what they had anticipated, that they could not believe it. [M/11b/414] (P3)

8/414 The brightest morning that ever rose upon a darkened and death-stricken world was the morning when the two Marys ran with wonder and joy from the garden of Joseph to the gate of Jerusalem, to tell the disciples that the tomb was empty and the Lord was risen. [March, NS]

11a/414 The day which might most fitly have been spent in rejoicing was one of confusion and perplexity of mind to them, [March, NS]

12/414 Friday had taken from them their living Master, and now it seemed that Sunday would deprive them of the last sad privilege of embalming his dead body in the tomb. [March, NS]

9/414 The disappointed and disheartened disciples refused to believe the words of the trembling and excited women. [March, NS]

10/414 And when the tidings came again that Mary Magdalene had seen Jesus himself alive in the garden, and that a vision of angels had appeared to others and had positively affirmed the fact of the resurrection, still they believed it not. [March, NS]

11b/414 because the awful and glorious event of the resurrection surpassed the utmost reach of their faith. [March, NS]

DA1/795 Late in the afternoon of the day of the resurrection, two of the disciples were on their way to Emmaus, a little town eight miles from Jerusalem. [M/17/415] (P1)

MS(113)15 In the afternoon of the first day of the week, two of the disciples, restless and unhappy, decided to return to their home in Emmaus, a village about eight miles from Jerusalem. [M/17/415] (P2)

RH(78)1 After the resurrection, two disciples traveling to Emmaus were talking over the disappointed hopes occasioned by the death of the beloved Master. [M/7,9,17/413,414] (P2)

DA2a/795 These disciples had had no prominent place in Christ's work, [H/10/795] (P1)

3SP7a/207 These two disciples had not held a prominent position beside Jesus in his ministry, [H/10/795] (V2)

DA2b/795 but they were earnest believers in Him. [H/11/795] (I2)

3SP7b/208 but they were earnest believers in him. [H/11/795] (I2)

DA3/795 They had come to the city to keep the Passover, and were greatly perplexed by the events that had recently taken place. (I1)

3SP4/206 They had come to the city to keep the passover, and the news of the morning in regard to the removal of the body of Jesus from the sepulcher had greatly perplexed them. [H/32,33/796] (I2)

DA4/795 They had heard the news of the morning in regard to the removal of Christ's body from the tomb, and also the report of the women who had seen the angels and had met Jesus. [H/33/796] (P2)

3SP5/206 This perplexity had been increased by the reports of the women concerning the heavenly messengers, and the appearance of Jesus himself. [H/32,33/796] (P2)

17/415 Late in the afternoon two of the number resolved to give up all further inquiry and suspense, and go home to quiet their excited and weary minds in a little village.
[March, NS]

7/413+ But to human judgment the most dismal night that ever cast its shadows upon the hearts and hopes of men was the last night that the body of Jesus rested in the grave.
[March. NS]

10/795 They had occupied no prominent place beside the Saviour in the course of his ministry. [Hanna, LC]

11/795 They had exhibited no peculiar strength of attachment to him, or to his cause. [Hanna, LC]

32/796 What a confused heap of difficulties must have risen up before these two men's eyes as they reasoned by the way!
[Hanna, LC]

33/796 And then besides, there was what they had heard just before they left the city--the report of some women that they had gone out, and found the sepulchre empty, and had seen angels, who had told them that he was alive. [Hanna, LC]

3SP15/207 And the strange reports of the women threw them into still greater uncertainty. [H/32,33/796] (P3)

DA5/795 They were now returning to their homes to meditate and pray. [M/17/415] (I2)

3SP6/206+ They were now returning to their home to meditate and pray, in hope of gaining some light in reference to these matters which so confused their understanding. [M/17/415] (I2)

DA6/795 Sadly they pursued their evening walk, talking over the scenes of the trial and the crucifixion. [M/18/415] (I2)

MS(113)16 Sad, discouraged, and hopeless, they pursued their evening walk, talking over the scenes of the trial and the crucifixion. [M/18/415] (I1)

DA7/795 Never before had they been so utterly disheartened. [M/7,9/413,414] (P2)

DA8/795 Hopeless and faithless, they were walking in the shadow of the cross. (I1)

ST(88)3 Their way lay over a bleak, barren plain, broken by rugged ridges and dangerous steeps. [M/20/415] (P1)

ST(88)4 The ground was cracked and parched, and loose stones strewed the path. [M/19,20/415] (P1)

DA9a/795 They had not advanced far on their journey when they were joined by a stranger, [M/21/415] (P1)

3SP8a/207 Soon after they began their journey, they observed a stranger coming up behind them, who presently joined their company; [M/21/415] (P1)

ST(88)5a As they ascended the ridge a stranger joined them; [M/21/415] (P1)

17/415 Late in the afternoon two of the number resolved to give up all further inquiry and suspense, and go home to quiet their excited and weary minds in a little village. [March, NS]

18/415 As nearly as can be ascertained they went out of the city at its western gate, and pursued their evening walk with sad looks and heavy hearts. [March, NS]

[See above.]

13/414 Alas! how often do the sad thoughts of the afflicted linger about the grave and cling to the perishable form of the beloved who sleep in Jesus, forgetful of the angel-voice which speaks from the tomb, "He is not here, he is risen!" [March, NS]

19/415 The path which they were to follow was one of the most dreary and desolate in all Palestine. [March, NS]

20/415 First, they had to pass two miles over a bleak and barren level of loose stones and sun-dried earth and naked slabs of rock. [March, NS]

21/415 I think it must have been somewhere on this cheerless mountain ridge, at the beginning of their walk, that they saw a stranger coming up from behind with a quicker step and silently joining their company. [March, NS]

MS(113)21 They had not advanced far on their journey when they were joined by a stranger. [M/21/415]
(P1)

DA9b/795 but they were so absorbed in their gloom and disappointment that they did not observe him closely.
[H/17/795] (P2)

3SP8b/207 but they were so busy with perplexing thoughts, which they were communicating to each other, that they scarcely noticed they were not alone. [M/22/415] (P1)

ST(88)5b but they were so engrossed in reviewing the mournful events of the passover week that they did not notice his presence.
[H/17/795] (P1)

DA10/795 They continued their conversation, expressing the thoughts of their hearts. [M/22/415] (P2)

DAl1a/795 They were reasoning in regard to the lessons that Christ had given, [H/24/795] (B1)

DA11b/795 which they seemed unable to comprehend.
[H/32/796] (P2)

3SP11a/207 The disciples were reasoning with each other concerning the events of the past few days,
[H/24/795] (P1)

DA12/795 As they talked of the events that had taken place, Jesus longed to comfort them. [H/21/795] (I2)

DA13/795+ He had seen their grief; He understood the conflicting, perplexing ideas that brought to their minds the thought, Can this Man, who suffered Himself to be so humiliated, be the Christ? [H/23-26/795] (I2)

3SP11b/207 and marveling how the fact of Jesus yielding himself up to a shameful death could be reconciled with his claims as the Son of God.
[H/26/785] (I2)

17/795 But they are so intent upon the topic which engrosses them, that they notice not a stranger has overtaken them, and been in part a listener to their discourse. [Hanna, LC]

22/415 They were so busy with their sad thoughts, and he was so gentle and courteous in his approach, that they kept on in their conversation as if they were still alone. [March, NS]

24/795 It is especially noticed that it was while they communed together, and reasoned with one another, that Jesus himself drew near to them. [Hanna, LC]

32/796 What a confused heap of difficulties must have risen up before these two men's eyes as they reasoned by the way! [Hanna, LC]

21/795 And now it is to these two disciples in their sorrow that he joins himself: so early did the risen Saviour assume the gracious office of comforting those who mourn, of binding up the broken heart. [Hanna, LC]

23/795 Mary's was the grief of a grateful and affectionate heart, mourning the loss of one beloved; Peter's was the grief of a spirit smitten with the sense of a great offence committed; the grief of the two disciples was that of men disappointed, perplexed, thrown into despondency and unbelief. [Hanna, LC]

24/795 It is especially noticed that it was while they communed together, and reasoned with one another, that Jesus himself drew near to them. [Hanna, LC]

25/795 There was much about which they well might differ and dispute. [Hanna, LC]

26/795 The yielding of their Master to the power of his enemies, and his shameful crucifixion two days before, how could they reconcile with his undoubted pretensions and power, as a prophet so mighty in words and deeds? [Hanna, LC]

MS(113)26 He had seen their grief, and understood the conflicting, perplexing ideas that brought to their minds the thought, Can this man, who suffered himself to be so humiliated and so cruelly treated be the Christ? [H/23-26/795] (I2)

MS(113)20 They were filled with gloomy forebodings for the future. [H/27/795] (P2)

3SP12/207 One maintained that he could be no pretender, but had been himself deceived in regard to his mission and his future glory. [H/27,28/795+] (P2)

3SP13/207 They both feared that what his enemies had flung in his teeth was too true--"He saved others; himself he cannot save". [H/31/796] (P1)

3SP14/207 Yet they wondered how he could be so mistaken in himself, when he had given them such repeated evidence that he could read the hearts of others. [H/29/796] (P2)

3SP16a/207 Long might these disciples have perplexed themselves over the mysteries of the past few days, [H/42/796] (P1)

3SP16b/207 if they had not received enlightenment from Jesus. [H/43/796] (P2)

3SP17a/207 He, disguised as a stranger, entered into conversation with them. [H/43,44/796] (P1)

DA14/796 Their grief could not be restrained, and they wept. (I1)

DA15a/796 Jesus knew that their hearts were bound up with Him in love, (I1)

DA15b/796 and He longed to wipe away their tears, and fill them with joy and gladness. [H/19-21/795] (P2)

[See above.]

27/795+ This one, that other saying of his pointing to a future, never now, as they fancied, to be realized, what could they make of them? [Hanna, LC]

28/796 Had Jesus himself been disappointed, deceived; had he imagined that the people would rise on his behalf, and prevent his crucifixion? [Hanna, LC]

31/796 There was truth, too, in what so many of them had flung reproachfully in his teeth, as he hung upon the cross: He had saved others, why did he not save himself? [Hanna, LC]

29/796 That might have been, had he not so often shown that he knew all that was passing in men's hearts. [Hanna, LC]

42/796 For hours and hours, for days and days, they might have remained together without clearing up the difficulties that beset them. [Hanna, LC]

43/796 But now, in pity and in love, the great Enlightener himself appears--appears in the garb of a stranger who joins them by the way. [Hanna, LC]

44/796 They do not at first, they do not at all through the earnest conversation which follows, recognize him. [Hanna, LC]

19/795 That sadness, who can tell what power it had in drawing the Man of sorrows to their side? [Hanna, LC]

20/795 It was to Mary, weeping in her lonely grief; to Peter, drowned in tears of penitence, that he had already appeared. [Hanna, LC]

21/795 And now it is to these two disciples in their sorrow that he joins himself; so early did the risen Saviour assume the gracious office of comforting those who mourn, of binding up the broken heart. [Hanna, LC]

MS(113)28b and he longed to take them in his arms and wipe away their tears, and put joy and gladness in their hearts. [H/19-21/795] (P2)

DA16/796 But He must first give them lessons they would never forget. [H/66/798] (I2)

DA17/796 "He said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?" (B2)

DA18/796 "And the one of them, whose name was Cleopas, answering said unto Him, Art Thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" (B2)

RH(78)5a They were astonished at the question, [H/69/798] (I2)

DA19a/796 They told Him of their disappointment in regard to their Master, [H/73/799] (P1)

DA19b/796 "which was a prophet mighty in deed and word before God and all the people;" (B2)

DA19c/796 but "the chief priests and our rulers," they said, "delivered Him to be condemned to death, and have crucified Him." (B2)

RH(78)5b,c and asked if he were indeed a stranger in Jerusalem and had not heard that a prophet mighty in word and in deed had been taken by wicked hands and crucified. [H/70/798] (I2)

DA20/796 With hearts sore with disappointment, and with quivering lips, they added, "We trusted that it had been He which should have redeemed Israel: and beside all this, today is the third day since these things were done." (B2)

DA21/796 Strange that the disciples did not remember Christ's words, and realize that He had foretold the events which had come to pass! [H/80a/799] (I2)

[See above.]

66/798 For a reason however, hereafter to be alluded to, our Lord purposely concealed himself till his work of instruction was completed, and drew a veil of some kind over their eyes, which hindered their discovery of him by the way. [Hanna, LC]

69/798 Little need, thought one of them (his own deep interest in them leading him, perhaps, to exaggerate that felt by the general community)--little need of asking such a question. [Hanna, LC]

73/799 Thus it is, by questions needless for him on his own account to put, but very useful to them to answer, that Jesus draws out from them that statement, which at once reveals the extent of their ignorance and incredulity, but at the same time, the amount of their belief, the strength of their attachment to Christ, and the bitterness of that grief which the disappointment of their expectations regarding him had created. [Hanna, LC]

70/798 Of what could any two men leaving Jerusalem, only two days after that crucifixion had occurred--of what else than of it, and him the Crucified, could they be talking? [Hanna, LC]

80a/799 Slow of heart indeed, and difficult to convince had they been, who, after such explicit declaration of his own beforehand, [Hanna, LC]

DA22/796 They did not realize that the last part of His disclosure would be just as verily fulfilled as the first part, that the third day He would rise again. [H/80b/799] (I2)

DA23/796 This was the part they should have remembered. (I1)

DA24/796 The priests and rulers did not forget this. (I1)

DA25/796 On the day "that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again." Matt. 27:62, 63. (B2)

DA26/796 But the disciples did not remember these words. (I1)

DA27/796 "Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory?" (B2)

DA28/796 The disciples wondered who this stranger could be, that He should penetrate to their very souls, and speak with such earnestness, tenderness, and sympathy, and with such hopefulness. [M/25a,24/416] (P1)

DA29/796 For the first time since Christ's betrayal, they began to feel hopeful. (I1)

DA30/796 Often they looked earnestly at their companion, and thought that His words were just the words that Christ would have spoken. (I1)

DA31/796 They were filled with amazement, and their hearts began to throb with joyful expectation. [M/25b/416] (I2)

3SP26/208 The disciples were silent from amazement and delight. [M/25b/416] (P2)

80b/799 that he should be delivered up to the rulers, and suffer many things at their hands, and be crucified, and rise again the third day, had nevertheless remained so obstinate in their incredulity. [Hanna, LC]

24/415+ He gently drew from them the cause of their grief, and in a few moments he entered into their feelings with so much earnestness, tenderness and sympathy that their hearts burned within them while he spoke. [March, NS]

25a/416 They wondered who he could be, [March, NS]

25b/416 and they expressed their wonder by silent glances at each other, while he went on with them and talked all the way. [March, NS]

3SP27/208 They did not venture to ask the stranger who he was. [M/26/416] (P1)

3SP28a/208 They listened to him intently, charmed by his intelligence, and drawn toward him by his gracious words and manner, [M/26/416] (I2)

3SP62a/212g As the disciples walked on with Jesus, listening intently to his gracious words, [M/26,27/416] (I2)

3SP28b/208 as he opened the Scriptures to their understanding, showing them from prophecy how Christ must suffer, and after suffering enter into his glory. [M/26b/416] [Cf. H/84/799] (V2)

DA32/796 Beginning at Moses, the very Alpha of Bible history, Christ expounded in all the Scriptures the things concerning Himself. [H/86/799] (B1)

DA33/796+ Had He first made Himself known to them, their hearts would have been satisfied. (I1)

DA34/799 In the fullness of their joy they would have hungered for nothing more. (I1)

3SP89/214 Jesus did not first reveal himself in his true character to them, and then open the Scriptures to their minds; for he knew that they would be so overjoyed to see him again, risen from the dead, that their souls would be satisfied. [H/104/801] (I2)

DA35/799 But it was necessary for them to understand the witness borne to Him by the types and prophecies of the Old Testament. (I1)

DA36/799 Upon these their faith must be established. (I1)

DA37/799 Christ performed no miracle to convince them, but it was His first work to explain the Scriptures. (I1)

26/416 But they did not dare to ask him, or in any way to interrupt the flow of his gracious words, while he opened to them the Scriptures, and showed them how Christ must needs suffer and by suffering enter into his glory. [March, NS]

27/416 And so the three walked on together, the delighted and wondering disciples not knowing that they were listening to their lamented and risen Lord. [March, NS]

18/795 At last, in manner the easiest and most natural, least calculated to give offence, expressive at once of interest and sympathy, Jesus breaks in upon their discourse with the inquiry, "What maner of communications are these that ye have to one another, as ye walk and are sad?" [Hanna, LC]

84/799 To rectify that error, it was only required that they should be made to see that the predicted triumph and glory were alone to be reached through the dark avenues of suffering and of death. [Hanna, LC]

86/799 "And beginning at Moses and all the prophets, he expounded to them in all the Scriptures the things concerning himself." [Hanna, LC]

104/801 Why, instead of doing as he did with the eleven, first manifesting himself, and then opening their understanding to understand the Scriptures, did he keep himself unknown all the time that the work of exposition was going on? [Hanna, LC]

DA38/799 They had looked upon His death as the destruction of all their hopes. (11)

3SP46/210 Their preconceived views led them to look upon his crucifixion as the final destruction of all their hopes. [H/83/799] (P3)

DA39/799 Now He showed them from the prophets that this was the very strongest evidence for their faith. (11)

DA40/799 In teaching these disciples, Jesus showed the importance of the Old Testament as a witness to His mission. [H/87/799+] (P2)

3SP30b/208+ but he went back to the prophecies, and gave a full and clear explanation of them to settle the question of his identity, and the fact that all which had occurred to him was foretold by the inspired writers. [H/87/799+] (P2)

DA41/799 Many professed Christians now discard the Old Testament, claiming that it is no longer of any use. [H/88/800] (12)

DA42/799 But such is not Christ's teaching. [H/88/800] (P3)

DA43/799 So highly did He value it that at one time He said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:31. [H/95b/800] (B1)

DA44/799 It is the voice of Christ that speaks through patriarchs and prophets, from the days of Adam even to the closing scenes of time. (11)

DA45/799 The Saviour is revealed in the Old Testament as clearly as in the New. (11)

DA46/799 It is the light from the prophetic past that brings out the life of Christ and the teachings of the New Testament with clearness and beauty. (11)

[See above.]

83/799 The one great, misleading prejudice of the disciples had been their belief that the path of the promised Messiah was only to be one of triumph and of glory. [Hanna, LC]

87/799+ Either Christ, then, is not himself to be believed--in which case it were useless to hear and read anything about him--or in those Old Testament Scriptures there are to be seen everywhere prophetic fingers pointing forward to Him. [Hanna, LC]

88/800 To search those Scriptures, and to find little or nothing there of Christ, little or nothing to show how it behooved him to suffer, and then to enter into his glory, is to handle them after a very different fashion from that in which they were handled by our Lord himself. [Hanna, LC]

95b and may we not be sure that if we believe not them, neither would we be persuaded though one rose from the dead, as Jesus that morning had done, and should teach us even as he taught those two disciples? [Hanna, LC]

DA47/799 The miracles of Christ are a proof of His divinity; but a stronger proof that He is the world's Redeemer is found in comparing the prophecies of the Old Testament with the history of the New. (I1)

DA48/799 Reasoning from prophecy, Christ gave His disciples a correct idea of what He was to be in humanity. (I1)

DA49/799 Their expectation of a Messiah who was to take His throne and kingly power in accordance with the desires of men had been misleading. (I1)

DA50/799 It would interfere with a correct apprehension of His descent from the highest to the lowest position that could be occupied. (I1)

3SP39/210 A careful search of the prophecies would have so enlightened the understanding of the Jews that they would have recognized Jesus as the predicted Messiah. [H/92/800] (I2)

DA51/799 Christ desired that the ideas of His disciples might be pure and true in every specification. (I1)

DA52/799 They must understand as far as possible in regard to the cup of suffering that had been apportioned to Him. (I1)

3SP42/210 These misinterpreted prophecies were now made plain to the understanding of the two disciples, by Him who, through his Holy Spirit, inspired man to write them. [H/94/800] (I2)

DA53/799 He showed them that the awful conflict which they could not yet comprehend was the fulfillment of the covenant made before the foundation of the world was laid. (I1)

DA54/799 Christ must die, as every transgressor of the law must die if he continues in sin. (I1)

DA55/799 All this was to be, but it was not to end in defeat, but in glorious, eternal victory. (I1)

92/800 One or two of the leading prophecies about the Messiah, such as that first one of God himself in paradise, as to the seed of the woman and the serpent; such as that of Moses as to the raising up of a prophet like unto himself; such as that of Isaiah, when he saw his glory, and testified beforehand of the sufferings by which that glory should be preceded and entered; such as that of Daniel about the Messiah being cut off, but not for himself--Jesus may have quoted. [Hanna, LC]

94/800 As we think who the expounder in that instance was, and what the materials of his exposition, how natural the expression, Would that I had heard all these things concerning Christ illustrated by Christ himself! [Hanna, LC]

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DA56/799 Jesus told them that every effort must be made to save the world from sin. (I1)

DA57/799 His followers must live as He lived, and work as He worked, with intense, persevering effort. (I1)

DA58/800 Thus Christ discoursed to His disciples, opening their minds that they might understand the Scriptures. (I1)

DA59/800 The disciples were weary, but the conversation did not flag. (I1)

DA60/800 Words of life and assurance fell from the Saviour's lips. (I1)

DA61/800 But still their eyes were holden. (B2)

3SP18/207 "But their eyes were holden that they should not know him." (B2)

DA62/800 As He told them of the overthrow of Jerusalem, they looked upon the doomed city with weeping. [M/31/416] (I2)

ST(88)25 They are surprised to find their burdened hearts becoming light; and as they think of Jesus, of all he was to them, of all he suffered, their tears flow freely.
[M/31/416] (I2)

DA63/800 But little did they yet suspect who their traveling companion was. [M/27,30/416] (P2)

DA64/800 They did not think that the subject of their conversation was walking by their side; for Christ referred to Himself as though He were another person. [H/98/800] (I2)

DA65/800 They thought that He was one of those who had been in attendance at the great feast, and who was now returning to his home. [M/30/416] (P1)

31/416 Having passed over the rocky platform immediately west of Jerusalem, on what is now the Ramleh road, they turn to take their last look of the city and (brush away a silent tear at the fresh remembrance of all they had seen and suffered there within the last few days). [March, NS]

30/416 Nothing in his dress or manner or person leads them to suspect that he can be anything else than one of the pilgrims returning from the great feast to some distant home. [March, NS]

98/800+ Two of them are men in humble attire, travelling in the humblest fashion, returning to one of the humblest village-homes; and the third, there is nothing about him different in appearance from the other two; nothing to keep them from conversing with him as an equal, one with whom the most unrestrained familiarity might be used. [Hanna, LC]

3SP62b/212 nothing in his bearing suggested to them that they were listening to other than a casual pilgrim, returning from the feast, but one who thoroughly understood the prophecies. [M/26,30/416] (P2)

ST(88)49b and there was nothing in his dress or his manner to lead the disciples to suspect that he was any other than one of the many pilgrims returning from the great feast. [M/26,27,30/416] (V2)

DA66/800 He walked as carefully as they over the rough stones, now and then halting with them for a little rest. [M/29/416] (P2)

3SP63/212 He walked as carefully as they over the rough stones, halting with them for a little rest after climbing some unusually steep place. [M/28,29/416] (P2)

ST(88)49a He had labored up the toilsome steeps; he had moved with equal caution down the precipitous path, [M/29/416] (V2)

DA67/800 Thus they proceeded along the mountainous road, while the One who was soon to take His position at God's right hand, and who could say, "All power is given Me in heaven and in earth," walked beside them. [M/32-35/416,17] (P1)

ST(88)39 The divine Son of God, the resurrected Saviour, who walked with the sorrowing disciples up and down the steeps that intercepted the journey to Emmaus, is our compassionate Saviour. [M/35/417] (P1)

ST(88)47 The three weary travelers had walked together. [M/27,50/417,18] (P1)

ST(88)48 The Son of God was one with them. [M/35/417] (P1)

[See above]

28/416 They hear his step upon the stony road just like their own. [March, NS]

29/416 He labors with panting breath in climbing the steep place, and he moves with cautious tread in descending the slippery path, just as they do. [March, NS]

32/416 Then they plunge down into a narrow glen and make their way cautiously over a dreary waste of bare ledges and confused drifts of gravel and rubble stone. [March, NS]

33/416+ They cross the dry bed of a torrent, and then climb slowly up a winding and zig-zig path cut in the limestone rock to the crest of another ridge. [March, NS]

34/417 This height is no sooner gained than they begin another descent, again to climb a long, steep and winding track over loose stones and ledges that have been worn smooth by winter rains and spring torrents and the feet of travelers for centuries. [March, NS]

35/417 And all the way the Divine Saviour, the Son of God who could say, "All power is given unto me in heaven and in earth," walks with these two men, taking as many steps as they, and talking all the while as they go up and down the steep places together. [March, NS]

3SP88/214 He who had endured the conflict of the garden, the shame of the cross, and who had gained the victory over death and the tomb--He, before whom angels had fallen prostrate, worshiping with thanksgiving and praise, had sought the two lonely and desponding disciples, and been in their presence for hours, teaching and comforting them, yet they had not known him. [H/100,101/801] [Cf. M/36,37/417] (I2)

3SP65/212 This mighty conqueror of death, who had reached to the very depths of human misery to rescue a lost world, assumed the humble task of walking with the two disciples to Emmaus, to teach and comfort them. [M/37/417] (I2)

3SP66/212 Thus he ever identifies himself with his suffering and perplexed people. [M/37/417] (P2)

3SP67/212 In our hardest and most trying paths, lo, Jesus is with us to smooth the way. [M/37/417] (P2)

3SP68/212 He is the same Son of Man, with the same sympathies and love which he had before he passed through the tomb and ascended to his Father. [M/38,39/417] (P1)

DA68/800 During the journey the sun had gone down, and before the travelers reached their place of rest, the laborers in the fields had left their work. [M/40/417] (V2)

3SP69/212 At length, as the sun was going down, the disciples with their companion arrived at their home. [M/40/417] (P1)

ST(88)44 The sun sinks behind the hills and they near their destination. [M/40/417] (P1)

3SP70a/212 The way had never before seemed so short to them, [H/110/801] (P1)

3SP70b/212 nor had time ever passed so quickly. [H/111/801] (P2)

99/801 Yet who is he? [Hanna, LC]

100/801 He who that very morning had burst the barriers of the grave; he in honor of whose exit from the tomb angels from heaven had been despatched to watch at the foot and at the head of the sacred spot, where in death his body had for a time reposed; he who was now upon his way to enter into that glory which he had with the Father before the world was--incarnate Deity fresh from the conflicts and the victories of the garden, the cross, the sepulchre. [Hanna, LC]

101/801 It is literally God walking with men, men walking, though they knew it not, with God. [Hanna, LC]

36/417 He spends more time in this long and laborious conversation with these two sad and despondent men than with all others on the first day of his resurrection life. [March, NS]

37/417 This mighty Conqueror of death, who had unbarred the gates of the tomb for a lost world, would thus teach us his readiness to be with us and comfort our hearts in the hardest paths we have to tread. [March, NS]

38/417 In his risen and glorified state he is still the Son of Man, having all the sympathies and affections of the human heart. [March, NS]

39/417 He is still as near to those who desire his company as he was before he passed through the awful transformation of the cross and the tomb. [March, NS]

40/417+ The sun has gone down behind the gray hill-tops, and the shadows of evening have begun to deepen in the narrow valleys, and the laborers have left the terraced orchards and vineyards on the hill-sides before the two travelers reach their home. [March NS]

110/801 But they are at the village now, and the road had never appeared so short. [Hanna, LC]

111/801+ Had they imagined they could be there so soon, they would have lingered on the road. [Hanna, LC]

DA69/800 As the disciples were about to enter their home, the stranger appeared as though He would continue His journey. [H/112/802] (B1)

DA70/800 But the disciples felt drawn to Him. [H/114/802] (P2)

ST(88)45 They cannot endure the thought of separation. [H/114/802] (P2)

DA71/800 Their souls hungered to hear more from Him. [H/115/802] (P2)

3SP71/212 The stranger made no sign of halting; but the disciples could not endure the thought of parting so soon from one who had inspired their hearts with new hope and joy, and they urged him to remain with them over night. [H/112-116/802] (P2)

DA72/800 "Abide with us," they said. (B2)

DA73/800 He did not seem to accept the invitation, but they pressed it upon Him, urging, "It is toward evening, and the day is far spent." [H/116/802] (B1)

DA74/800 Christ yielded to this entreaty and "went in to tarry with them." [Luke 24:29c] [H/120/802] (B1)

3SP74/213 Jesus yielded to their entreaties and entered their humble abode. [M/49,50a/418] [Cf. H/120,122/802] (P2)

ST(88)50 He enters the lowly home, and is seated before the humble board. [M/49,50/418] [Cf. H/122/802] (P1)

DA75/800 Had the disciples failed to press their invitation, they would not have known that their traveling companion was the risen Lord. [M/41/418] (P1)

RH(78)12 Had the disciples been indifferent in regard to their fellow-traveler, they would have lost the precious opportunity of recognizing their companion who had reasoned so ably from the Scriptures regarding his life, his suffering, and his death and resurrection. [M/41/418] (P2)

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112/802 And now this stranger, whose discourse had so beguiled the way, and made their hearts so burn within them, makes as if he would go farther. [Hanna, LC]

113/801 Emmaus, it would seem, is not his resting place. [Hanna, LC]

114/802 But how can they part from him? [Hanna, LC]

115/802 How may that conversation, which has shed such fresh light into their understandings, such a new hope into their hearts, be prolonged? [Hanna, LC]

116/802 They invite, they urge him to remain. [Hanna, LC]

120/802 The two disciples constrain him, and he goes in apparently to abide with them. [Hanna, LC]

49/418 When asked he entered without delay. [March, NS]

50/418 The three weary traveler sat down together in that lowly cottage home, and the mysterious stranger continued to speak his heart-burning words while waiting for the evening meal. [March, NS]

122/802 The humble table is quickly spread. [Hanna, LC]

41/481 He would have gone farther, and they would not have recognized their Lord had they not yielded to the impulse which his words had kindled in their hearts and urged him to stay. [March, NS]

DA76/800 Christ never forces His company upon anyone.
[M/42/418] (V2)

ST(88)42b but he never forces his company upon any. [M/42/418] (V2)

DA77/800 He interests Himself in those who need Him. [M/43b/418] (P1)

ST(88)40 He knows whose hearts are burdened with sorrows and disappointed hopes.
[M/43b/417] (P2)

ST(88)42a He presses close to the believing mourner who yearns for his presence;
[M/43a/418] (P3)

DA78/800 Gladly will He enter the humblest home, and cheer the lowliest heart. [M/45/418] (P1)

3SP77/213 If they, with longing desire, entreat him to abide with them he will enter the humblest homes, and brighten the lowliest hearts. [M/44,45,43b/418] (P1)

DA79/800 But if men are too indifferent to think of the heavenly Guest, or ask Him to abide with them, He passes on.
[M/43c/418] (P1)

DA80/800 Thus many meet with great loss. (I1)

DA81/800 They do not know Christ any more than did the disciples as He walked with them by the way. [M/44,47/418] (I2)

3SP78/213 While waiting for the evening meal, Jesus continued to open the Scriptures to his hosts, bringing forward the evidence of his divinity, and unfolding to them the plan of salvation. [M/50b/418] (I2)

ST(88)51 While the meal is preparing, words that stir and warm the heart flow from his lips. [M/50b/418] (P1)

42/418 He never forces himself upon any. [March, NS]

43a/418 He joins the company of many who are toiling along the hard journey of life, [March, NS]

43b/418 he interests himself in the sorrows that press them down, he warms their hearts with his words of love, [March, NS]

43c/481 but if they fail to ask him to abide with them, he passes on and they know him not. [March, NS]

44/418 It is toward evening, and the day of life is far spent with some to whom Jesus has often drawn near in the way; the shadows of evening are gathering thick around them, and yet they have never said to him with earnest and longing desire, "Abide with us." [March, NS]

45/481 The humblest home becomes a palace fit for a king when Jesus enters in to tarry there. [March, NS]

47/418 Blessed is the home and sweet is the rest of those who let no evening pass without offering the prayer to him who walked from Jerusalem to Emmaus with the two disciples: "Abide with us." [March, NS]

50/418 The three weary travelers sat down together in that lowly cottage home, and the mysterious stranger continued to speak his heart-burning words while waiting for the evening meal. [March, NS]

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DA82/800 The simple evening meal of bread is soon prepared.
[M/50,51/418] (P1)

3SP79a/213 The simple fare was soon ready,
[M/51/418] [H/122/802] (P1)

RH(78)10a The evening meal was quickly prepared, [H/122/802] [M/50/418] (P1)

DA83/800 It is placed before the guest, who has taken His seat at the head of the table. [H/123,124/802] (P2)

3SP79b/213 and the three took their position at the table, Jesus taking his place at the head as was his custom. [H/123,124/802] (I2)

3SP80a/213 The duty of asking a blessing upon the food usually devolved upon the head of the family;
[H/123/802] (P2)

DA84/800 Now He puts forth His hands to bless the food.
[M/51b/418] (V2)

DA85/800 The disciples start back in astonishment.
[M/52/419] (P1)

MS(113)85 Why do the disciples start back in astonishment? [M/52/419] (V2)

DA86/800 Their companion spreads forth His hands in exactly the same way as their Master used to do. [H/126/802] (P2)

3SP82/213 Surely none other than their Lord had ever done in this manner. [H/126/802] (P2)

DA87/800 They look again, and lo, they see in His hands the print of nails. [M/53/419] (P1)

ST(88)55 They recognize his voice.
[M/54/419] (P1)

ST(88)56 The words, the tone, the manner, are all familiar. [M/54/419] (P1)

51a/418+ When bread, the simple fare of the poor, was set before them, [March, NS]

122/802 The humble table is quickly spread. [Hanna, LC]

123/802 This is the home, it has been thought, of one of the two disciples, and he whose home it is prepares to do the duty of the host. [Hanna, LC]

124/802 That duty is taken out of his hands. [Hanna, LC]

51b/418+ he put forth his hands to bless it. [March, NS]

125/802 The mysterious stranger takes the bread; he blesses, he breaks, he gives. [Hanna, LC]

52/419 But what now so suddenly startles the wondering disciples? [March, NS]

126/802 Who but One could bless and break and give in such a way as this? [Hanna, LC]

53/419 They see the print of the nails in the open palms, the sign and scar of the cross. [March, NS]

54/419 And now that he breathes forth the blessing they recognize the tone, the manner, the look. [March, NS]

55/419 It is he who hung upon the cross! [March, NS]

DA88/800 Both exclaim at once, It is the Lord Jesus! (I1)

ST(88)57 It is the Master himself.
[H/128/802] (P1)

DA89/800 He has risen from the dead! [M/56,57/419] (P1)

ST(88)58 He whom they had placed in Joseph's
new tomb lives before them. [M/56,57/419]
(P1)

3SP86/213 Now they know that they have been walking
and talking with the risen Redeemer. [M/57/419]
(P2)

ST(88)59 They had walked with their risen
Saviour from Jerusalem to Emmaus. [M/57/419]
(P1)

DA90a/801 They rise to cast themselves at His feet
and worship Him, [M/58/419] (P1)

3SP85a/213 For a moment they are spell-bound; then
they arise to fall at his feet and worship him;
[H/129/802] (P1)

DA90b/801 but He has vanished out of their sight.
[M/59/419] [H/132/802] (B1)

3SP85b/213 but he suddenly disappears from their
midst. [H/131/802] (P2)

3SP91/214 He maintained his disguise till he had
interpreted the Scriptures, and had led them to an
intelligent faith in his life, his character, his
mission to earth, and his death and resurrection.
[H/103/801] (I2)

3SP92a/214 He wished the truth to take firm root in
their minds, not because it was supported by his
personal testimony, [H/105/801] (P1)

128/802 'Tis he, their own lost but now recovered Lord and Master. [Hanna, LC]

56/419 It is he whose body was laid in the tomb! [March, NS]

57/419 He lives, and they have been walking with him all the way! [March, NS]

58/419 Now they are ready to cast themselves in wonder and in worship at his feet. [March, NS]

129/802 Let him wait but a moment or two, they shall be clasping him, as Mary would fain have done, to their hearts, or, falling down, as the women did, and worshipping at his feet. [Hanna, LC]

131/802 He reveals himself, and disappears. [Hanna, LC]

132/802 This moment known by them, the next vanishing from their sight. [Hanna, LC]

103/801 But why was that disguise adopted, and, in this instance, so long preserved? [Hanna, LC]

105/801 May it not have been to obtain such a simple, natural, easy access for the truth into these two men's minds and hearts, as to give it, even when unsupported by the weight of his own personal authority, a firmer and securer hold? [Hanna, LC]

3SP93/214 When the object of his labors with the two disciples was gained, he revealed himself to them that their joy might be full, and then vanished from their sight. [M/59/419] (P2)

3SP94/215 When these disciples left Jerusalem, to return to their homes, they intended to take up their old employment again, and conceal their blighted hopes as best they could. [H/1/802] (P2)

DA91/801 They look at the place which had been occupied by One whose body had lately lain in the grave, and say to each other, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" (11)

DA92/881 But with this great news to communicate they cannot sit and talk. [H/4/803] (I2)

3SP97b/215 for they could not tarry in their homes and hold their newly found knowledge from the other disciples. [H/4/803] [M/62/419] (P2)

DA93/801 Their weariness and hunger are gone. [M/60,61/419] (P1)

3SP97a/215 They forgot their hunger and fatigue, and left the prepared repast, [M/60,61/419] (P2)

ST(88)64 Discouragement is gone. [M/60/419] (P2)

DA94/801 They leave their meal untasted, and full of joy immediately set out again on the same path by which they came, hurrying to tell the tidings to the disciples in the city. [M/60-63/419] (P1)

3SP99a/215 Late as it was, they set about retracing their way to Jerusalem; [H/5,6/803] (P1)

ST(88)65 They stop not for food, nor feel they the need of it, but hasten to retrace their steps over the rough path so lately trodden with Jesus. [H/6/803] [M/63/419] (P2)

59/419 But the object of his appearance and his long reasoning with them by the way is gained, and he vanishes out of their sight. [March, NS]

1/802 When they left Jerusalem on the afternoon of the first day of the week, the two disciples had intended to remain that night, perhaps permanently, at Emmaus. [Hanna, LC]

4/803 They could not stay at Emmaus. [Hanna, LC]

60/419 And now, that this great joy has filled their hearts, their weariness and their discouragement are all gone. [March, NS]

61/419 They have no thought of hunger or of rest. [March, NS]

62/419 They must hurry back to tell the tidings to their brethren in the city. [March, NS]

63/419 In a moment they are out again upon the stony path with their faces toward Jerusalem. [March, NS]

5/803 Late as it was, they instantly arose and returned to Jerusalem. [Hanna, LC]

6/803 How quickly, how eagerly would they retrace their steps! [Hanna, LC]

DA95/801 In some parts the road is not safe, but they climb over the steep places, slipping on the smooth rocks.
[M/69/420] (P1)

DA96/801 They do not see, they do not know, that they have the protection of Him who has traveled the road with them.
[H/8,9/803] (I2)

3SP100/215 Jesus was by their side, but they knew it not. [H/8,9/803] (P2)

3SP101/215 He heard with gladness their expressions of joy and gratitude as they talked with each other by the way. [H/9/803] (P2)

3SP104/215 They picked their way over the rough stones, and the dangerous ledges, sometimes stumbling and falling in their haste. [M/69/420] (P2)

DA97/801 With their pilgrim staff in hand, they press on, desiring to go faster than they dare. [M/69/420] (P2)

DA98/801 They lose their track, but find it again.
[M/69/420] (I2)

DA99/801 Sometimes running, sometimes stumbling, they press forward, their unseen Companion close beside them all the way. [M/69,72/420] [H/8,9/803] (P2)

3SP99b/215 but how different were their feelings now from those which depressed them when they set out upon their way to Emmaus. [H/7/803] (P2)

DA100/801 The night is dark, but the Sun of Righteousness is shining upon them. [M/64-66/419] (I2)

MS(113)95 The moon has set, but the Sun of Righteousness has shone upon them. [M/64,65/419]
(I2)

3SP103/215 There was no moon to light them, but their hearts were light with the joy of a new revelation. [M/64-66/419] (P1)

69/420 They hurry along the wild mountain road, plunging into dark glens, climbing over steep ridges, bending around shadowy hills, sometimes stepping from stone to stone, feeling the way in the dark with the pilgrim's staff, and sometimes slipping upon the smooth face of the steep ledges, and then losing the track in crossing the dry bed of a torrent. [March, NS]

8/803 The stranger who had made their hearts burn within them, on their way out to the village, he too was traversing at the same time the road they took on their way back to Jerusalem. [Hanna, LC]

9/803 But he did not join them now; he left them to muse in silence on all they had seen and heard, or to add to each other's wonder, gratitude, and gladness, by talking to one another by the way. [Hanna, LC]

72/420 And well they might go, running when they could, climbing and descending with cautious step when they must, but rejoicing all the way. [March, NS]

7/803 What manner of communications would those be that they would now have with one another; how different from those which Jesus had interrupted; the incredulity turned now into faith, the sadness into joy. [Hanna, LC]

64/419 It is now night, and the moon which was full four days ago, has not yet risen. [March, NS].

65/419 But it is all light in the glad hearts of the disciples who have seen their risen Lord. [March, NS]

66/419 The sad looks and sorrowful words with which they went out in the bright afternoon are all exchanged for exultations of joy, now that they are coming back in the dark night. [March, NS]

ST(88)69 Their hearts are all light, and joy, and peace. [M/65/419] (P2)

DA101/801 Their hearts leap for joy. [M/65,66/419] (P1)

DA102/801 They seem to be in a new world. [M/67/419] (P1)

DA103/801 Christ is a living Saviour. [M/67/419] (P2)

ST(88)68 He has risen from the dead. [M/67/419] (P1)

DA104/801 They no longer mourn over Him as dead. (I1)

DA105/801 Christ is risen--over and over again they repeat it. (I1)

DA106/801 This is the message they are carrying to the sorrowing ones. [M/68/419] (P2)

ST(88)66 They have a message of joy to carry to their mourning brethren. [M/68/419] (P1)

DA107/801 They must tell them the wonderful story of the walk to Emmaus. [H/10/803] (P2)

3SP107/215 They longed to deliver their precious message to their friends. [H/10/803] [M/68/419] (P2)

DA108/801 They must tell who joined them by the way. (I1)

DA109/801 They carry the greatest message ever given to the world, a message of glad tidings upon which the hopes of the human family for time and for eternity depend. [M/71-74/420] (P2)

3SP108/215+ Never before had human lips such tidings to proclaim; for the fact of Christ's resurrection was to be the great truth around which all the faith and hope of the church would center. [M/71-74/420] (P1)

[See above.]

67/419 The world is all new to them, and the one dread horror of death is all gone, if Christ be risen from the dead. [March, NS]

68/419 They cannot wait for the morning to carry such joyful tidings to the sorrowing band of their brethren. [March, NS]

10/803 Their hearts were now full of the desire to tell to the brethren they had left behind in the city all that had happened. [Hanna, LC]

71/420 But they carried in their hearts tidings of the greatest victory ever gained in this world--the victory over death, the unbarring of the gates of the grave for the whole human race. [March, NS]

73/420 For they were the bearers of the best tidings that human lips ever told. [March, NS]

74/420 They could testify to a fact upon which all the hopes of man for eternity must depend. [March, NS]

The Walk to Emmaus

Analysis

Ellen White's comments on the interview of Jesus and the two disciples on the road to Emmaus follow the general order of events as given in Luke's gospel. She covers the story from the departure from Jerusalem to their return to the city the same night, in 109 sentences in the DA text. We divided five of the 109 sentences into 2 independent clauses and one sentence into 3 parts, making a total of 116 sentences for evaluation purposes.¹ The analysis also includes 113 sentence units from Ellen White's earlier writings. A number of these evaluation units or independent clauses represent parts of sentences. These were indicated by (a), (b) or (c). We did not always present the entire sentence of the earlier text since our study is primarily concerned with those texts which relate to the later DA text or which reveal the use of sources in the commentary on the life of Christ.

This analysis will follow the usual outline. We first treat the sources used in writing the DA text, then the sources reflected in the earlier texts, and finally we discuss the compositional arrangement of the DA text and the previous writings.

Source Analysis - The DA Text

Our review of possible sources behind Ellen White's

¹The five sentences are Nos. 2, 9, 11, 15, and 90, each of which have an (a) and a (b) part. Sentence 19 is divided

The Walk to Emmaus

remarks on the Emmaus experience indicates that she used at least two writers in a major way. At what point in the writing process these sources came into play is rather difficult to determine. We have no manuscript for the DA text as it now reads. Our study seems to indicate that the entire chapter is dependent on earlier materials, even the independent sentences. We have made a comparative listing of sentence parallels between the major Ellen White writings on this post-resurrection appearance of Jesus. Table A on pages 759-763 lists only one sentence, DA36, which does not show an earlier parallel.¹ The thought presented in this independent sentence is, however, intimated in a number of 3SP sentences.²

Manuscript 113, 1897, comes the closest to being the original manuscript behind chapter 83. It contains parallels to 100 DA sentences and sentence units. Another 17 units of the DA text relate either to 3SP or to a Signs article from 1878.³

into 19a, 19b, and 19c.

¹The list of parallels is given in 4 columns, with the earliest dated text on the left and the latest text, the DA, on the right. If in our judgment a particular sentence from an earlier document appears in a later text, the corresponding sentence number of the text is given on a parallel line. Some sentences appear in all four documents. The first time a change in the sentence occurs the sentence number is placed in parentheses. A second change is indicated by brackets and a third change is shown by returning to the parentheses sign. When the new usage duplicates an earlier sentence structure the corresponding sentence number appears without either parentheses or brackets.

²Cf. 3SP47/210 and 53/211.

³The comparison of content between the Ellen White materials does not necessarily represent the division of

TABLE A

LISTING OF PARALLEL SENTENCES FOR CHAPTER 83

(EXCLUDES ISOLATED SENTENCES)

	<u>3SP</u>	<u>ST(88)</u>	<u>MS113/97</u>	<u>DA 82</u>
001. -			1	(119)
002. -			2	
003. -			3	(75)
004. -	1			(99,100)
005. -	2			(69)
006. -			4	(76)
007. -			5	(109)
008. -			6	(110)
009. -			7	
010. -			8	(77)
011. -			9	78
012. -			10	79
013. -			11	80
014. -			12	81
015. -			13	
016. -			14	
				DA 83
017. -	3	(1)	[15]	(1)
018. -	7			(2)
019. -	4			(3)
020. -	5			(4)
021. -	6			(5)
022. -			16	(6)
023. -			18	(7)
024. -			19	8
025. -			20	
026. -		3		
027. -		4		
028. -	8a	(5a)	[21]	9a
029. -	8b	(5b)	[22]	9b
030. -			23	10
031. -	11a		(24a)	11a
032. -			24b	11b
033. -			25	12
034. -	11b		(26)	13
035. -	9		(27)	14
036. -	10		28a	15a
037. -			28b	(15b)
038. -	12			
039. -	13			
040. -	14			
041. -	15			
042. -	16a			
043. -	16b			
044. -	17			

TABLE A - CHAPTER 83

(Continued)

	<u>3SP</u>	<u>ST(88)</u>	<u>MS113/97</u>	<u>DA 83</u>
045.			29	16
046.		6		
047.	19	(7)	[30]	17
048.	20	8	31	18
049.	21	9		
050.			32a	19a
051.	22	10a		(19b)
052.	23a	(10b)	[32b]	19c
053.	23b			
054.		11,12	(33)	20
055.		13		
056.			34	(21)
057.			35	22
058.			36	23
059.			37	24
060.			38	25
061.			39	(26)
062.	24	14,15	40,41	27
063.			42	(28)
064.			43	(29)
065.		17	(44)	30
066.		18		
067.		19		
068.		20		
069.		21		
070.		22		
071.		23		
072.		24		
073.		25		
074.		26		
075.		27		
076.		28		
077.		29		
078.		30		
079.		31		
080.		32		
081.		33		
082.		34		
083.		35		
084.		36		
085.		37		
086.		38		
087.	26		(45)	[31]
088.	27			

TABLE A - CHAPTER 83

(Continued)

	<u>3SP</u>	<u>ST(88)</u>	<u>MS113/97</u>	<u>DA 83</u>
089.	28a			
090.	62a			
091.	28b			
092.	29			
093.	25	16	(46)	[32]
094.	89			33
095.	89			34
096.	31, 57			(35)
097.				36
098.	30a		(49)	[37]
099.	46			(38)
100.	47		(50)	[39]
101.	30b, 54			(40)
102.	51, 52		(47, 48)	[41]
103.	53			(42)
104.	32b			43
105.	33			
106.	34			
107.	35			
108.	36			(44)
109.	37			
110.	39			
111.	40			
112.	41			
113.	42			
114.	43			
115.	44			
116.	55			45
117.	56			
118.	58			46
119.	59			47
120.			51	(48)
121.	45		(52a)	[49]
122.			52b	50
123.			53	51
124.			54	52
125.			55	(53)
126.			56	54
127.			57	55
128.			58	56
129.			59	57
130.			60	58
131.			61	59
132.			62	60

TABLE A - CHAPTER 83

(Continued)

	<u>3SP</u>	<u>ST(88)</u>	<u>MS113/97</u>	<u>DA 83</u>
133.	48			
134.	49			
135.	50			
136.	60			
137.	61			
138.	18		63	61
139.			64	62
140.			65, 66	(63)
141.			67	64
142.	62b	49b	68	65
143.	63	49a		(66)
144.	64	(39)	[69]	(67)
145.	65			
146.	66	(41)		
147.	67			
148.	68a			
149.	68b			
150.	69	(44)	[70]	68
151.	70			
152.	71		(71)	69
153.	71	45	(72)	70
154.	71		(73)	71
155.			74a	72
156.	72, 73	(46)	[74b]	(73)
157.	74	(50)	[75, 76]	(74)
158.			77	75
159.	75	(42b)	78	76
160.	76	(40, 42a)	[79]	(77)
161.	77			[78]
162.			(80)	79
163.			81	80
164.			82	(81)
165.	78	(51)		
166.	79a		(83)	82
167.	79b		84a	83
168.	80	52	(84b)	84
169.	81	(53)	[85]	85
170.	82		(86)	86
171.	83	(54-56)	[87]	87
172.	84	(57)	[88]	88
173.		58	(89)	89
174.	86	(59)		
175.	85a	(62a)	[90]	90a
176.	85b	(62b)	[91]	90b

TABLE A - CHAPTER 83

(Continued)

	<u>3SP</u>	<u>ST(88)</u>	<u>MS113/97</u>	<u>DA 83</u>
177.	91			
178.	92a			
179.	93			
180.	94			
181.	95			
182.	96		(92)	91
183.	97b		(93)	92
184.	97a	(63)	[94a]	93
185.		64		
186.	98			
187.	99a	(65)	[94b]	(94)
188.	99b			
189.			107	95
190.	100		(108)	96
191.	101			
192.	102			
193.			109	97
194.	106		(110)	98
195.	104		(111)	[99]
196.	105			
197.	103a		95a	100a
198.	103b		95b	100b
199.	103b	(69)	[96]	101
200.			97	102
201.			(98)	103
202.		67		
203.			99	(104)
204.		68	(100)	105
205.		66	(101)	106
206.	107		(102)	107
207.			103	108
208.	108		(104)	109

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Even though there may not be any direct dependency on a literary source in the actual composition of the DA text as it stands today for chapter 83, the literary dependency is still to be recognized. The comparison of the DA text with earlier Ellen White writings where sources obviously were used, and the admitted fact that the DA text was largely developed from the editing of these previous materials, clearly ties the DA text to the literary sources.

Line 1 of Table 1, page 765, shows that 3 of the 116 sentence units registered as Verbatim, 21 as Strict Paraphrase, 18 as Simple Paraphrase, and 2 as Loose Paraphrase. Seven of the Bible references showed some influence of a source whether in their location in the narrative, in the associated commentary, or in the format of their presentation. Partial Independence, or Partial Dependence, was registered against 17 sentences, and 39 sentences were evaluated as indicating Strict Independence. There were also 9 independent selections from Scripture. According to our rating scale which gives a value of 7 points to Strict Verbatim sentences, 6 to Simple Verbatim, etc.,¹ the 107 sentence units, including the 39 independent sentences, average 2.17 for dependency.² Taking only the 68 sentences showing some dependency, the average dependency is 3.41. The complete list of the DA sentences and their

units used in comparing the DA text with the literary sources.

¹This scale has been fully explained in the Introduction, Part A, pages 61-63, of this report.

²We do not include independent Bible quotations in our evaluations.

TABLE 1
EVALUATIONS OF LITERARY PARALLELS FOR CHAPTER 83
Ellen White Text

TEXT	1	2	3	4	5	6	7	8	9	TOTAL
01. DA	00	03	21	18	02	07	17	39	09	116
	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	
02. 3SP (78)	00	02	17	26	02	00	14	01	02	64
03. RH (78)	00	00	01	01	00	00	03	00	00	05
04. ST (88)	00	04	17	05	01	00	01	00	00	28
05. MS113 (97)	00	02	03	03	02	00	04	02	00	16
TOTALS PRE-DA	00	08	38	35	05	00	22	(03)	(02)	113

evaluations may be found in Appendix A.

From the point of view of percentages, approximately 7.8% of the chapter involved independent use of Scripture, 33.6% of the text represents Ellen White's independent work, and 58.6% of the composition of the DA text reflects the literary influence of sources.

The literary parallels in chapter 83 came from William Hanna's Life of Christ and Night Scenes in the Bible by Daniel March. According to Table 2, page 767, Hanna furnished 30 parallels and March contributed 38.

Chapter 83 provided the same kind of difficulties as noted in the analyses of the previous chapters we have reviewed. There are the sentences which appear to be built on a Bible verse yet also contain elements from a source. How do you decide where to credit the influence? In DA1, for example, we gave the credit to March, in DALLa we labeled it as Bible through source influence and split off DALLb to indicate the additional contribution of the source.

Another difficulty we encountered had to do with the occasional similarity between the accounts of March and Hanna. In these cases we listed both sources but evaluated and credited the parallel according to the source listed first. The question of dependency between the sources is beyond the scope of this study, but it is nevertheless a matter of great interest. We cannot in all fairness decide the issue of plagiarism with respect to Ellen White until we have considered how other writers used their sources and

TABLE 2

DISTRIBUTION OF SOURCES FOR CHAPTER 83

Desire of Ages Text

TEXT	1	2	3	4	5	6	7	8	9	TOTAL
V1 Strict Verbatim	00	00	00	00	00	00	00	00	09	09
V2 Verbatim										
P1 Strict Paraphrase										
P2 Simple Paraphrase										
P3 Loose Paraphrase										
B1 Source Bible										
I2 Partial Independence										
I1 Strict Independence										
B2 Bible										
TOTAL										77
01. Bible	00	00	00	00	00	00	00	00	09	09
02. Hanna IC	00	00	02	10	01	07	10	00	00	30
03. March IC	00	03	19	08	01	00	07	00	00	38
TOTALS DA Text	00	03	21	18	02	07	17	00	(09)	77

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what they did in terms of documenting this use.¹

The evaluation of Ellen White's contribution in a given instance is often made difficult because of the subtle, and at times not so subtle, shift in the thoughts being presented. Particularly is this so when the change is not unique to Ellen White but at this particular location is not found in the source material. A case in point is her reference to Christ as "the Son of God" or "the Christ" in DA13/795 when the source claims the question in the minds of the disciples was over Jesus' "pretensions and power, as a prophet so mighty in words and deeds."² Ellen White obviously knew of the scriptural basis for the words of Hanna, and actually refers to them in DA19. Hanna also relates the problem of unbelief to the false expectations of "the Christ" or the Messiah as does Scripture.³ In these circumstances, even though the general progression of thought follows that of the literary source, we felt the interpretation of Ellen White, on whatever grounds, should be recognized as being different from that of Hanna. To register this difference we evaluated her sentence as Partial Independence rather than Simple Paraphrase.

Another example of this type of difficulty may be found in DA2a and 22/796 when compared with Hanna's remarks in 80a and 89b/799. Ellen White explains the sadness of the

¹Cf. DA99/801. Other examples are listed under our analysis of the pre-DA text below.

²Hanna, LC, sentences 23-26.

³Hanna, LC, sentences 83 and 92, pages 799 and 800, for example. Cf. Luke 24:19-21.

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disciples as stemming from their lack of memory, whereas Hanna speaks of their lack of faith because they were "slow of heart" and "difficult to convince."¹

The reader should also note that we gave certain sentence units a P1 rating when it would appear that the sentence is actually a verbatim quote.² In these sentences the verbatim expression has been developed from a selection of words appearing in more than one sentence in the source. Then the verbatim expression is the result of a paraphrase by the writer of the DA text.

There are other sentences where the dependency is clear and even fairly strong but the hand of Ellen White is also obvious in the added comment or re-arrangement. In such cases we register Partial Independence rather than a form of paraphrase. Sometimes Ellen White omits a thought found in the source. It is difficult to show this aspect in the evaluation when the text of the DA does not indicate the omission.³ In fact, the only way to register such non-selected material would be to include the entire source context. The more accurate literary analysis would demand a study of the complete Ellen White context and usage as compared with the full text of the source. Such a study is

¹See also DA2b and Hanna 11/795.

²Cf. DA93/801.

³Compare DA102/801 with M/67/419, and DA109 and 3SP108 with M/71-74/420. In the first example Ellen White does not mention March's reference to the "dread horror of death," and in the second case she does not mention the resurrection truth as the "greatest message" as does March, even though in her 3SP parallel account she clearly stressed the resurrection as the "great truth."

beyond the scope of this investigation. We have, however, included the full text of Hanna and March as well as the earlier writings of Ellen White for this chapter in Appendix D.

Apart from the process of selectivity which operates throughout the entire chapter, and Ellen White's paraphrasing and isolated changes in the thoughts being expressed, the major impact of her originality of expression is to be found in her comments on Jesus' use of Scripture. In sentences 33-39 and 44-60 she speaks of why and how Jesus appealed to Scripture to explain the meaning of His death and resurrection, including the relationship of the Old and New Testaments. Her comments are more extended than those of her sources even though many of the points she makes are also addressed by Hanna and March.

Source Analysis - The Pre-DA Text

We have already noted that the DA text apparently was constructed largely from three previous writings of Ellen White.¹ According to our analysis 72 sentences, or segments of sentences from The Spirit of Prophecy, Volume III, contributed directly or indirectly to the composition of the DA text. These sentence units have been listed in Table A

¹Table 1 shows 4 as does the text presentation. The Review and Herald of 1878 is quoted 5 times out of 16 sentences on the topic of our chapter. The text is interesting for its contribution to the general textual tradition behind chapter 83 but does not add much to our study of the DA text and the use of sources. It is largely a paraphrase of the biblical account.

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above and are numbered as they occur in 3SP, chapter XV, "Jesus at Emmaus." Portions of the chapter were not used for the DA text. Sentences 12-17 have to do with content that is found in chapter 82 of the DA text. Most of the other 3SP material not found in chapter 83 of the DA has to do with Ellen White's independent comments on the reason and nature of Jesus' incognito interview with the two disciples. Her comments on these matters are condensed in the DA text when compared with 3SP.¹ Another block of material on the same topic and also omitted from DA is found in 3SP, sentences 91-95. This second block was included in our text presentation because of the source parallels involved.

The two separated sections of 3SP text on the same subject matter illustrates one common problem with the SP text, and one reason why Ellen White and others saw the need for a new work on the life of Christ. The repetition is to be noted elsewhere in this chapter.

The sentences 3SP6/206 and 3SP94/215 both speak of the disciples leaving Jerusalem, but give two different purposes for the journey. The difference in Ellen White's treatment may be explained on the basis of her sources. In sentence 6 she appears to have been using March, while in sentence 94 we have Hanna's comments reflected.² The DA text, sentence 5, is closer to March's point of view than Hanna's. At any rate we did not find the purpose for the trip to Emmaus as spelled out in 3SP continued in the DA text. As a result,

¹The 3SP sentences are 33-44, 48-50, and 60-61.

²Cf. March 17/415 and Hanna 1/802.

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the possible conflict in the 3SP text is resolved in the DA text.¹

This apparent duplication in the SP account made our location of the earlier text somewhat problematic. We could not always be sure which sentence influenced the later texts, including the final DA text. For example, 3SP5a/206 is repeated in 3SP15/207. In both 3SP28/208 and 3SP62/212 Ellen White used the expressions, "listen intently" to "his gracious words."²

There is, of course, a duplication problem with the sources, especially when using more than one source as is the case with chapter 83. We often found it difficult to identify the source for a given parallel. It is very possible that credit should be given to both sources, but our system of evaluation did not permit such "fine tuning." We therefore attempted to identify the predominant source and list that source first, allowing its dependency rating to apply to the entire sentence even though we listed the second source as well. Here again the reader is free to modify our evaluation as he/she sees fit.³ We are reminded once again, however, of the dependency which seems to exist between various writings on the life of Christ. Perhaps Ellen White's literary dependency is not unusual for

¹It may be argued that the two purposes are not in conflict. The disciples were returning for both reasons.

²Compare also 3SP65/212 with 3SP88/214, neither of which is used for the DA text.

³We have in mind here such sentences as: 3SP28b/208, 3SP88/214, 3SP74/213, ST(88)50, 3SP79a/213, 3SP85a/213, and 3SP97b/215.

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nineteenth century writers.

There is also the distinct possibility that what may appear to be a duplicate reference is really only a second occurrence of a similar event. Take for example the weeping of the two disciples, something not mentioned in Luke 24 where the Emmaus journey is recorded.

In 3SP9/207 we read of the disciples weeping as they walked. The context suggests it was due to their grief over the death of Jesus. This sentence seems to match the DA text, sentence 14, and refers to their sadness before Jesus talked with them. Once Jesus explains the true nature of the cross experience, according to ST(88)25, the tears once again "flow freely" as they reflect on the sufferings of Jesus. At about this same time in the dialogue with Jesus, the disciples are told about the destruction to be visited upon the city of Jerusalem. In this connection DA62/800 informs us the disciples "looked upon the doomed city with weeping." About this time in the walk March also has the disciples weeping but for reasons different from that given in ST(88)25 and in 3SP9/207. The question may be only academic, but in establishing dependency between various texts, correspondence or non-correspondence is determined by such issues. How many weeping experiences are being described, when does the weeping take place, and for what reasons? We solved the problem by giving Ellen White independent credit for the early weeping as recorded in 3SP9/207 (not quoted) and DA14/796. We placed ST(88)25

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after DA62/800 to show a parallel weeping experience after the conversation had gone on for some time between Jesus and the disciples. We also show some dependency upon March who likewise records a weeping scene at this time which is connected to "a look" at the city of Jerusalem.¹ Because the reasons are different in the three accounts and the Signs comment does not mention a looking at Jerusalem but rather a thinking of Jesus, we break the context between the DA text and the ST(88) text with broken lines and register both sentences of Ellen White in the category of Partial Independence.

We cannot go into the reasoning behind every evaluation. We only hope to illustrate the complicated nature of the task and to urge the readers to enter into the same task as they study the evaluations of this report. We have no doubt overlooked some elements in some of our evaluations, and have possibly made some errors in our efforts to show the interdependence of Ellen White's writings. The textual evidence provided by these earlier writings may be found in Appendix D, and the lists of our evaluations and the source references are given in Appendices B and C for those interested in further analysis.

The Spirit of Prophecy account served as the starting point for chapter 83 of the DA as well as for a number of other compositions of Ellen White on the Emmaus journey. If

¹March's commentary has the disciples weeping because of what "they had seen and suffered" in Jerusalem (NS31/416).

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our comparisons are correct the SP text contributed 31 sentences to the 1888 Signs article on "Know the Reasons of Your Hope," part of which covered the Emmaus story. Six sentences not found in the SP narrative appear to have influenced the DA text, all of which were also used in the writing of Manuscript 113, 1897, which is discussed below.¹ Two of the sentences are Bible quotations, one is an independent comment, and three appear to reflect the influence of March. In addition to these sentences, the Signs article contains source parallels not found in chapter 83. Several of these are in the Verbatim or Strict Paraphrase categories.² Even though Ellen White had used Hanna and March in the writing of 3SP, she must have returned to March's work and taken new material for this Signs article.

We have classified Manuscript 113, 1897, as one of the "Pre-DA Texts" for this chapter. This designation is probably a misnomer. Both its date and content strongly suggest it was written as a working draft for the DA text.

The copy date is given as October 14, 1897, barely a year before the DA was published. The title of the manuscript bears the same title as does the finished text of chapter 83. A number of manuscripts dated from 1897 carry the titles of chapters from the DA.³ Evidently in 1897

¹These sentences, numbered from that section of the article describing the journey of the two disciples to Emmaus, are 11, 12, 17, 58, 68, and 66. Table A gives the full comparison between ST(88) and the other texts.

²Cf. ST(88)49a and 49b, ST(88)47, and ST(88)39.

³See comment under chapter 76 above.

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Ellen White was busy completing the chapter for the DA. The content of MS 113 covers chapters 82-84 of DA. Of the first 14 sentences of MS 113, eleven treat the subject covered in DA, chapter 82, "Why Weepest Thou?"¹ Sentences 15-111 have to do with chapter 83 and the final 37 concern the subject matter of chapter 84, "Peace Be Unto You."

Out of the 96 sentences devoted to the walk to Emmaus, 3 were not found in the DA text.² The remaining 93 sentences contributed 101 sentence units for 97 DA sentence units.³ The more striking comparison, however, has to do with the text itself. We counted 77 entries under column 4 of Table A which were not enclosed with brackets or parentheses. This means that according to our survey 77 sentence units of the DA text have been taken over verbatim from MS 113, 1897. Most of these 77 entries were in parallel with sentences from MS 113, which had been modified from the earlier SP and/or Signs text(s), or which had no earlier history. Except for DA sentences 95-99, the arrangement of chapter 83 also follows the compositional order of MS 113. The correspondence between chapter 83 and MS 113 is also to be noted in respect to the earlier SP

¹See comment under chapter 76 above.

²Sentences 7, 13, and 14 were not utilized in chapter 82.

³Eight sentences of MS 113, 1897, furnished two comparative units. These were sentences 24, 28, 32, 52, 74, 84, 94, and 95. A few sentences were combined for the DA text (40 and 41, 47 and 48, 65 and 66, 75 and 76) and several DA sentences were broken into multiple sentence units (9, 11, 15, 19, 90, and 100). Table A, beginning on page 759, gives the full list of comparisons.

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text. Where MS 113 omits or uses material from 3SP the DA text generally follows suit. This evidence leads us to conclude that MS 113 was produced specifically as copy for the DA text. It combined elements from 3SP and the Signs articles as well as adding a few new comments. The new sentences largely consist of two blocks of material, sentences 34-39, and 52b-62. The first group of sentences has to do with the disciples' forgetting the words of Jesus in respect to his resurrection. The second set speaks of Christ's instruction to the disciples on the meaning of His death.

It is therefore very likely that in MS 113 we have Ellen White putting together the chapter for the DA text. Very little was added or omitted from this manuscript in forming the finished chapter. Chapter 83 added, with some modifications, thirteen sentences from the SP text,¹ and changed the sentence arrangement of five sentences from the manuscript. This could have been the work of Marian Davis as she edited MS 113 to form the finished version of chapter 83.

We do not mean to suggest that MS 113 did not introduce any new material from the sources. At least three sentences in the DA text which owe their origin to MS 113 are not to be found in 3SP or the Signs article. These sentences, DA77, 79, and 97, reflect the use of March. There are also indications that March was used in the reworking of the 3SP

¹These were sentences 4-7, 36, 46, 53-55, 58, 59, 63, and 89.

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text for MS 113, 1897.¹

The sources behind MS 113 are Hanna and March. This is to be expected since MS 113 is largely a compilation and revision of earlier writings using the same two sources. Since we do not make it a practice to repeat the quotation of earlier material unless the earlier text sheds more light on Ellen White's use of sources, most of the sentences from MS 113 do not appear in our text presentation. The full text of the manuscript where it treats the content of chapter 83 may, however, be found in Appendix D. Table 1 shows that our list of sentences from MS 113 contains 2 Verbatim sentences, 3 Strict Paraphrase, 3 Simple Paraphrase, and 2 Loose Paraphrase. We also registered four Partial Independence sentences and two Strict Independence sentence units.

Ordinarily we do not list sentences and their evaluations from writings which do not concern the particular chapter content selected for this study. We have departed from a strict compliance with that policy for several of the opening sentences of MS 113 because, while these sentences may be found in chapter 82, the content may also be found in chapter 83. The opening paragraphs of chapter 83 speak of the perplexity of the disciples over the reports of the resurrection which also is discussed in connection with Jesus' appearance to Mary and to the women in chapter 82. In our view this repetition of content

¹Cf. DA68/800 with 3SP69/212 and ST(88)44.

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justifies the inclusion of these few sentences from chapter 82.

Our study of the sources behind the pre-DA text indicates that 108 sentences are to some degree dependent upon Hanna's Life of Christ and Night Scenes in the Bible by Daniel March. We evaluated 8 sentences as Verbatim, 38 as Strict Paraphrase, and 35 as Simple Paraphrase. There were 5 sentences given the rating of Loose Paraphrase and 22 were labeled as Partial Independence. Table 3 on page 780 also lists how these parallels are divided between March and Hanna. The average dependency of the pre-DA material is 3.84 when only dependent sentences are included in the analysis. Since we do not fully evaluate these early writings we have no information on the number of sentences containing Bible quotations or Ellen White's independent comments.

The pattern is not as consistent as we have found in some chapters, but generally the earlier text shows greater dependency than the later. Exceptions to this general rule are evidently due to the influence of MS 113, 1897. This manuscript was a first draft of the DA text for chapter 83. This means that the sentences are often shorter than ones in the earlier texts, especially 3SP, as is usually the case for the DA text. Shorter sentences allow greater precision in evaluation. Usually they reflect either the source or Ellen White's independent expression. The dependency elements can be separated from the independent comment of

TABLE 3

DISTRIBUTION OF SOURCES FOR CHAPTER 83

Pre-Desire of Ages Text

	1	2	3	4	5	6	7	8	9	TOTAL
TEXT										
V1 Strict Verbatim	1									
V2 Verbatim		2								
P1 Strict Paraphrase			3							
P2 Simple Paraphrase				4						
P3 Loose Paraphrase					5					
B1 Source Bible						6				
I2 Partial Independence							7			
I1 Strict Independence								8		
B2 Bible									9	
01. Hanna LC	00	07	27	14	03	00	10	00	00	61
02. March NS	00	01	11	21	02	00	12	00	00	47
TOTALS Pre-DA	00	08	38	35	05	00	22	00	(00)	108

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earlier more involved sentence constructions. In addition, the author of MS 113 added comment based upon another look at the sources. These two factors could account for several sentences of the DA text, i.e., the text of MS 113 showing greater dependency than the earlier texts. In Table 4, page 782, we have listed several references from corresponding sentences in the various Ellen White texts. Most of these show the same or greater dependency for the earlier form of the sentence. But notice also numbers 6 and 9 of the top list and item 5 of the lower list where this not the case.

Redaction Analysis - The DA Text

According to our examination the chapter divides easily into seven sections. We have included an outline of our redaction analysis in Appendix D. Our presentation compares the arrangement of Scripture with that of Hanna, March, and Ellen White.

The first part of the chapter treats the doubt and perplexity of the disciples, particularly those who depart for Emmaus and home.¹ The Bible narrative begins the same way except for the subject matter of the conversation between the two disciples. The DA text follows the lead of Hanna in this section but includes elements from March.²

¹DA, sentences 1-9; 3SP, 1-7, beginning of p. 206; Hanna, LC, 1-15, pp. 794ff; and March, NS, sentences 1-18, pp. 413ff.

²Our text shows more quotes from March than Hanna, but the theme development is more like Hanna's narrative. Appendix D contains the full text of both the March and Hanna commentaries on the Emmaus journey.

TABLE 4

Desire of Ages and Pre-DA Text Evaluations Compared

Chapter 83

Same Sentence - Similar Words

No.	<u>DA Text</u>	<u>Eval</u>	<u>Pre-DA Txt</u>	<u>Eval</u>	<u>Pre-DA</u>	<u>Eval</u>
01.	<u>DA1/795</u>	<u>P1</u>	<u>MS(113)15</u>	<u>P2</u>	<u>RH(78)1</u>	<u>P2</u>
02.	<u>DA2a/795</u>	<u>P1</u>	<u>3SP7a/207</u>	<u>V2</u>		
03.	<u>DA9a/795</u>	<u>P1</u>	<u>3SP8a/207</u>	<u>P1</u>	<u>ST(88)5a</u>	<u>P1</u>
04.	<u>DA9b/795</u>	<u>P2</u>	<u>3SP8b/207</u>	<u>P1</u>	<u>ST(88)5b</u>	<u>P1</u>
05.	<u>DA38/799</u>	<u>P3</u>	<u>3SP46/210</u>	<u>P3</u>		
06.	<u>DA68/800</u>	<u>V2</u>	<u>3SP69/212</u>	<u>P1</u>	<u>ST(88)44</u>	<u>P1</u>
07.	<u>DA74/800</u>	<u>B1</u>	<u>3SP74/213</u>	<u>P2</u>	<u>ST(88)50</u>	<u>P1</u>
08.			<u>3SP86/213</u>	<u>P2</u>	<u>ST(88)59</u>	<u>P1</u>
09.	<u>DA93/801</u>	<u>P1</u>	<u>3SP97a/215</u>	<u>P2</u>	<u>ST(88)64</u>	<u>V2</u>
10.	<u>DA106/801</u>	<u>P2</u>	<u>ST(88)66</u>	<u>P1</u>		

Same Thought - Modified Construction

01.	<u>DA31/796</u>	<u>I2</u>	<u>3SP26/208</u>	<u>P2</u>		
02.	<u>DA40/799</u>	<u>P2</u>	<u>3SP30b/208</u>	<u>P2</u>		
03.	<u>DA64/800</u>	<u>I2</u>	<u>ST(88)49bc</u>	<u>V2</u>		
04.	<u>DA66/800</u>	<u>P2</u>	<u>3SP63/212</u>	<u>P2</u>	<u>ST(88)49a</u>	<u>V2</u>
05.	<u>DA75/800</u>	<u>P1</u>	<u>RH(78)12</u>	<u>I2</u>		
06.	<u>DA78/800</u>	<u>P3</u>	<u>3SP77/213</u>	<u>P2</u>		
07.	<u>DA109/801</u>	<u>P2</u>	<u>3SP108/215</u>	<u>P1</u>		

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Ellen White's comments are about half as long as the apparent source, but she had covered part of the story in chapter 82.

The second division would appear to cover the meeting of Jesus and the two disciples and how He joins their walk. Once again the general content follows the pattern of Scripture and the order of presentation found in Hanna and March. Hanna's comments are, however, much longer, and he includes a long section on the post-resurrection appearances which Ellen White omits. This subject matter is also not found here in March's account.

The general order of all accounts parallel each other in section III of 3SP, where we discover Jesus questioning the disciples. The only special feature here is Ellen White's extra comments on the forgetfulness of the disciples, a point we did not find stressed in the sources. We also found a unique feature in Ellen White's comments on the next part which has to do with Jesus teaching the two disciples. March omits this subject matter but Ellen White extends her commentary far beyond the remarks of Hanna. In both the earlier SP account and in the DA text Ellen White stresses the value of the Old Testament for understanding the New Testament and its message of salvation. Here, of course, Ellen White is moving beyond the biblical text and comment as well.

Ellen White returns to the narrative structure of Hanna and March in section V (of 3SP), "Jesus Walks and Eats with

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the Two Disciples." She does, however, make several changes. The matter of Jesus' disguise is moved to section VI in the 3SP record, and omitted in the DA text. She also moves the comment on Jesus' concern to meet with Christians today down in the DA text. This latter change was probably done to avoid the apparent repetition in the March account and in the earlier 3SP narrative. We also note that the point about Jesus' continuing the conversation while the meal is being prepared, a point found in the 3SP story as well, is not included in the DA text.

The final two divisions, particularly the last one, follow the commentary of the two sources quite closely. In short, apart from one major departure over the content of Jesus' instruction and use of the Old Testament to show the disciples why they should be encouraged rather than perplexed, why they should rejoice in their faith rather than despair in their doubt, the DA text follows the compositional order of the sources, particularly the commentary of Hanna.

Redaction Analysis - The Pre-DA Text

Our study of chapter 83 has led us at this point to list only one earlier document as providing major influence on the DA text. The material found in 3SP was largely utilized by both the Signs article of 1888 and Manuscript 113, 1897. In addition, MS 113 was more likely an earlier draft of chapter 83 than an independent earlier composition.

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The question then of the compositional arrangement of pre-DA texts is limited to the 3SP account which has already been mentioned above, under our study of the redaction of chapter 83. We need only to summarize our findings here. It would appear to us that the literary structure of the 3SP commentary is closer to the general arrangement of Hanna than to March and closer to both sources than is the DA text.¹ The one place where Ellen White's independent contribution is very obvious has to do with her comments about Jesus' teachings on the Old Testament prophecies, a point we have already emphasized above.

Summary

The source analysis of chapter 83 has been rather a straightforward matter of investigation. Ellen White's comments on the experience of the two disciples meeting Jesus while on their journey to Emmaus are numerous, but her treatment of the episode as a whole was rather limited. She found the part about Jesus' use of the Scriptures, particularly the Old Testament prophecies for explaining the significance of His life, death, and message, very useful. She was fond of using the example of Jesus to urge Christians to study the Scriptures.

The extended commentary on the topic of the entire story, however, is found in only a few places. The entire

¹This similarity of arrangement between Hanna and 3SP may be easily noted by comparing the appropriate columns of the redaction outline of chapter 83 under Appendix D.

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story is presented in Spirit of Prophecy, Volume III, chapter XV, "Jesus at Emmaus;" in a Signs article from 1888 on "Know the Reason of Your Hope;"¹ in Manuscript 113, 1897, entitled, "The Walk to Emmaus;" and finally in chapter 83 of The Desire of Ages. Our study of these materials has brought us to these conclusions.

1. There are no primary sources for the DA text or for the earlier texts used to develop chapter 83. We do have the secretary's copy of one manuscript that contains most of the chapter in its final text form.

2. The DA text is a slightly shorter version of the walk to Emmaus than is to be found in the 3SP text. The DA sentences are shorter and while some new material has been added, more has been omitted. The DA chapter is considerably shorter than the total of all Ellen White had previously written on the topic because there is so much duplication in the material, and the DA commentary does not involve the use of additional sources.

3. We found no major difference in the content of the pre-DA writings and the DA text apart from the abbreviated treatment of some features in the DA material.

4. The one major element to be noted was the extended discussion of Jesus' use of Scripture to explain His life, death, and mission. This aspect of the Lukan account was heavily emphasized in both the 3SP commentary as well as in Manuscript 113, 1897, and the DA text. We found no

¹Signs, Vol. 14, No. 3, January 20, 1888.

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significant differences between the DA coverage of the journey to Emmaus and Ellen White's earlier comments. There were some subtle shifts of focus and interest, which may be noticed when comparing the repetition of content between documents as well as within the same chapter or manuscript. Perhaps a careful scrutiny of Ellen White's thoughts as they are repeated through the literary tradition of her writings would prove useful in developing a proper method of interpreting her writings.

5. The 116 comparative units resulting from the evaluation of the 109 sentences of chapter 83 contained 68 dependent sentences or clauses. These dependent literary units, including 3 Verbatim, represent almost 59 percent (58.6%) of the total text of the chapter.

6. When we discount the 9 Bible quotations which any commentator would have taken from Luke's gospel, Ellen White may be credited with 39 independent sentences or about 34 percent (33.6%) of the chapter.

7. If we average the various types of dependent sentences from Partial Independence to Verbatim, the degree of dependency for the 68 sentences is 3.41. The degree of dependency for the entire chapter when all 116 sentences are included is 2.17.

8. The two main sources used in the composition of chapter 83 were William Hanna's life of Christ and Daniel March's Night Scenes in the Bible. The former supplied 30 parallels and the latter 38. Both of these sources,

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particularly Hanna, have been noted earlier in this study as having been drawn upon by Ellen White. The White Estate holds a copy of Hanna's work with Ellen White's handwritten signature. Several books by March, including Night Scenes in the Bible, were found in Ellen White's office library after her death.¹

We should note in connection with our references to these two sources that their influence on the DA text comes from their use in the production of the earlier writings. We would also suggest that further study be given to the correspondence between the sources. There were times when we were not sure which source was used in composing the DA text.

9. There are no minor sources for this chapter.

10. The earlier texts used the same two sources as listed for the DA text under (8) above. There is so much duplication between the earlier writings and the DA material that we found it difficult to draw an accurate distinction between the comparative uses of the two sources. When the DA text was identical with an earlier form of the same sentence we did not always include it.

Our impression is, however, that Hanna's work was the dominant source for 3SP and March provided the greater influence for the Signs article and the later Manuscript

¹Warren H. Johns, Tim Poirier, and Ron Graybill, A Bibliography of Ellen G. White's Private and Office Libraries, White Estate, Second Revised Edition, 1983, pp. 23, 32, and 33.

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113. According to the references found in Appendix C where we list all the sentences quoted from earlier compositions, Hanna supplied 32 parallels for the 3SP narrative and March provided 21. The Signs article had 22 sentences from March with only 3 from Hanna. Of 16 sentences quoted from Manuscript 113, 11 came from March and 3 from Hanna. Before we could fully depend upon these figures as indicating the source dependency, an evaluation of all the sentences of the three documents would have to be undertaken.

11. We found no basic difference between the use of sources represented in the DA text and that found in the earlier material. This similarity of source dependency was the inevitable result of the DA text being composed from the previous writings. Apart from the more abbreviated commentary and shorter sentences of Manuscript 113 and the DA text we found no significant difference in content between the DA text and the pre-DA writings.

12. The major difference between the dependent and independent material had to do with the extended comment of Ellen White over Christ's use of the Old Testament in leading the two disciples back to faith in Him and His work for the salvation of mankind. The basic point is found in Hanna's commentary but not to the extent of Ellen White's treatment. One special point to be noted is Ellen White's comment on the general discounting of the Old Testament by Christians of her time. In general it may be said that Ellen White's independent comment repeats in her own words

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the basic point found in the source or enlarges upon a thought only briefly presented in the source.

13. The compositional arrangement of chapter 83 follows the basic structural outline of the biblical account. The same may be said for the two sources she used, expressly Hanna. Only Luke records the Emmaus incident and there is no particular problem in following his story line. Insofar as adding descriptive background material and developing certain aspects of the story beyond the limits of Scripture is concerned, Ellen White heavily depends upon the patterns established in her earlier writings. The influence of sources in the matter of the structure of chapter 83 was mediated through the literary dependency of her early writings.

14. Any major difference in the literary sequence of her commentary from that found in Scripture appears to have originated through her use of Hanna's Life of Christ in composing the chapter on Emmaus in 3SP. She parts company with Hanna, though, when he turns to discuss the nature of the post-resurrection appearances of Jesus. She also shows her independence from Hanna when she elaborates in depth over the reasons why Jesus used Scripture to restore the faith of the two disciples, and how He used the Old Testament in so doing. Once this pattern was established in 3SP it reappears in her later comments and in the DA text.

This chapter reinforces our interest in several aspects of Ellen White's writing methods. Is her use of literary

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sources substantially different from the way her sources used the works of others? To what degree does the similarity of source materials indicate literary dependency among her contemporaries? Secondly, is there any clear evidence that Ellen White wrote the manuscripts of 1896 and 1897 which so closely parallel the DA text? Are these reconstructions of her earlier works her efforts or those of her literary assistants? Thirdly, what can we learn from a closer look at the content of Ellen White's material, particularly those comments which are repeated within and/or between her writings? Is it best to make them harmonize, to allow those saying different things to stand for different points of view, or to evaluate the differing ideas as peripheral issues which only serve as window dressing for the main feature being presented? Finally, how does the content of Ellen White's writings differ from that of her sources? Is there an essential difference or is it mainly one of emphasis? Where do the similarities and/or differences appear, in biblical or extra-biblical materials?

It would seem that chapter 83, one of the shorter chapters of our study, has added a major voice to the choir of 15 chapters. It has confirmed a number of our previous findings as well as supported several of our previous questions. One cannot help but wonder what each of the chapters not covered in this investigation would tell us if we took the time and trouble to let them speak.

THE DESIRE OF AGES SENTENCE EVALUATIONS FOR CHAPTER 83

No.	Source	Dependency	No.	Source	Dependency
001.	March NS/17/415	P1	045.		I1
02a.	Hanna LC/10/795	P1	046.		I1
02b.	Hanna LC/11/795	I2	047.		I1
003.		I1	048.		I1
004.	Hanna LC/33/796	P2	049.		I1
005.	March NS/17/415	I2	050.		I1
006.	March NS/18/415	I2	051.		I1
007.	March NS/7,9/413-4	P2	052.		I1
008.		I1	053.		I1
09a.	March NS/21/415	P1	054.		I1
09b.	Hanna LC/17/795	P2	055.		I1
010.	March NS/22/415	P2	056.		I1
11a.	Hanna LC/24/795	B1	057.		I1
11b.	Hanna LC/32/796	P2	058.		I1
012.	Hanna LC/21/795	I2	059.		I1
013.	Hanna LC/23-26/795	I2	060.		I1
014.		I1	061.	Bible	B2
15a.		I1	062.	March NS/31/416	I2
15b.	Hanna LC/19-21/795	P2	063.	March NS/27,30/416	P3
016.	Hanna LC/66/798	I2	064.	Hanna LC/98/800	I2
017.	Bible	B2	065.	March NS/30/416	P1
018.	Bible	B2	066.	March NS/29/416	P2
19a.	Hanna LC/73/799	P1	067.	March NS/32-35/416-7	P1
19b.	Bible	B2	068.	March NS/40/417	V2
19c.	Bible	B2	069.	Hanna LC/112/802	B1
020.	Bible	B2	070.	Hanna LC/114/802	P2
021.	Hanna LC/80a/799	I2	071.	Hanna LC/115/802	P2
022.	Hanna LC/80b/799	I2	072.	Bible	B2
023.		I1	073.	Hanna LC/116/802	B1
024.		I1	074.	Hanna LC/120/802	B1
025.	Bible	B2	075.	March NS/41/418	P1
026.		I1	076.	March NS/42/418	V2
027.	Bible	B2	077.	March NS/43b/418	P1
028.	March NS/25a, 24/416	P1	078.	March NS/45, 43b/418	P1
029.		I1	079.	March NS/43c/418	P1
030.		I1	080.		I1
031.	March NS/25b/416	I2	081.	March NS/44, 47/418	I2
032.	Hanna LC/86/799	B1	082.	March NS/50, 51/418	P1
033.		I1	083.	Hanna LC/123, 124/802	P2
034.		I1	084.	March NS/51/418	V2
035.		I1	085.	March NS/52/419	P1
036.		I1	086.	Hanna LC/126/802	P2
037.		I1	087.	March NS/53/419	P1
038.		I1	088.		I1
039.		I1	089.	March NS/56, 57/419	P1
040.	Hanna LC/87/799	P2	90a.	March NS/58/419	P1
041.	Hanna LC/88/800	I2	90b.	Hanna LC/132/802	B1
042.	Hanna LC/88/800	P3	091.		I1
043.	Hanna LC/95b/800	B1	092.	Hanna LC/4/803	I2
044.		I1	093.	March NS/60, 61/419	P1

THE DESIRE OF AGES SENTENCE EVALUATIONS FOR CHAPTER 83

No.	Source	Dependency	No.	Source	Dependency
094.	March NS/60-63/419	P1	151.		
095.	March NS/69/420	P1	152.		
096.	Hanna LC/8/803	I2	153.		
097.	March NS/69/420	P2	154.		
098.	March NS/69/420	I2	155.		
099.	March NS/69,72/420	P2	156.		
100.	March NS/64-66/419	I2	157.		
101.	March NS/65,66/419	P1	158.		
102.	March NS/67/419	P1	159.		
103.	March NS/67/419	P2	160.		
104.		I1	161.		
105.		I1	162.		
106.	March NS/68/419	P2	163.		
107.	Hanna LC/10/803	P2	164.		
108.		I1	165.		
109.	March NS/71-74/420	P2	166.		
117.			167.		
118.			168.		
119.			169.		
120.			170.		
121.			171.		
122.			172.		
123.			173.		
124.			174.		
125.			175.		
126.			176.		
127.			177.		
128.			178.		
129.			179.		
130.			180.		
131.			181.		
132.			182.		
133.			183.		
134.			184.		
135.			185.		
136.			186.		
137.			187.		
138.			188.		
139.			189.		
140.			190.		
141.			191.		
142.			192.		
143.			193.		
144.			194.		
145.			195.		
146.			196.		
147.			197.		
148.			198.		
149.			199.		
150.			200.		

Pre-Desire of Ages Ellen White Text Evaluations for Chapter 83

No.	Text	Eval.	DA	No.	Text	Eval.	DA
001.	MS(113)1	P3		051.	ST(88)25	I2	62
002.	MS(113)2	I1		052.	3SP62b/212	P2	65
003.	MS(113)3	P1		053.	ST(88)49b	V2	65
004.	3SP1/206	B2		054.	3SP63/212	P2	66
005.	3SP2/206	I1		055.	ST(88)49a	V2	66
006.	MS(113)4	I2		056.	ST(88)39	P1	67
007.	MS(113)5	V2		057.	ST(88)47	P1	67
008.	MS(113)6	P1		058.	ST(88)48	P1	67
009.	MS(113)7	I1		059.	3SP88/214	I2	67
010.	MS(113)8	P3		060.	3SP65/212	I2	67
011.	MS(113)15	P2	1	061.	3SP66/212	P2	67
012.	RH(78)1	P2	1	062.	3SP67/212	P1	67
013.	3SP7a/207	V2	2a	063.	3SP68/212	P1	67
014.	3SP7b/208	I2	2b	064.	3SP68b/212	P1	67
015.	3SP4/206	I2	3	065.	3SP69/212	P1	68
016.	3SP5/206	P2	4	066.	ST(88)44	P1	68
017.	3SP15/207	P3	4	067.	3SP70a/212	P1	68
018.	3SP6/206	I2	5	068.	3SP70b/212	P2	68
019.	MS(113)16	I2	6	069.	ST(88)45	P2	70
020.	ST(88)3	P1	8	070.	3SP71/212	P2	71
021.	ST(88)4	P1	8	071.	3SP74/213	P2	74
022.	3SP8a/207	P1	9a	072.	ST(88)50	P1	74
023.	ST(88)5a	P1	9a	073.	RH(78)12	I2	75
024.	MS(113)21	P1	9a	074.	ST(88)42b	V2	76
025.	3SP8b/207	P1	9b	075.	ST(88)40	P2	77
026.	ST(88)5b	P1	9b	076.	ST(88)42a	P3	77
027.	3SP11a/207	P1	11a	077.	3SP77/213	P2	77
028.	3SP11b/207	I2	13	078.	3SP78/213	I2	81
029.	MS(113)26	I2	13	079.	ST(88)51	P1	81
030.	MS(113)20	P2	13	080.	3SP79a/213	P1	82
031.	3SP12/207	P2	13	081.	RH(78)10a	P1	82
032.	3SP13/207	P1	13	082.	3SP79b/213	I2	83
033.	3SP14/207	P2	13	083.	3SP80a/213	P2	83
034.	3SP16a/207	P1	13	084.	MS(113)85	V2	85
035.	3SP16b/2007	P2	13	085.	3SP82/213	P2	86
036.	3SP17/207	P1	13	086.	ST(88)55	P1	87
037.	MS(113)28b	P2	15b	087.	ST(88)56	P1	87
038.	RH(78)5a	I2	18	088.	ST(88)57	P1	88
039.	RH(78)5b,c	I2	19c	089.	ST(88)58	P1	89
040.	3SP26/208	P2	31	090.	3SP86/213	P2	89
041.	3SP27/208	P1	31	091.	ST(88)59	P1	89
042.	3SP28a/208	I2	31	092.	3SP85a/213	P1	90a
043.	3SP62a/212	I2	31	093.	3SP85b/213	P2	90b
044.	3SP28b/208	V2	31	094.	3SP91/214	I2	90b
045.	3SP89/214	I2	34	095.	3SP92a/214	P2	90b
046.	3SP46/210	P3	38	096.	3SP93/214	P2	90b
047.	3SP30b/208	P2	40	097.	3SP94/215	P2	90b
048.	3SP39/210	I2	50	098.	3SP97b/215	P2	92
049.	3SP42/210	I2	52	099.	3SP97a/215	P2	93
050.	3SP18/207	B2	61	100.	ST(88)64	V2	93

Pre-Desire of Ages Ellen White Text Evaluations for Chapter 83

No.	Text	Eval.	DA	No.	Text	Eval.	DA
101.	3SP99a/215	P1	94	151.			
102.	ST(88)65	P2	94	152.			
103.	3SP100/215	P2	96	153.			
104.	3SP101/215	P2	96	154.			
105.	3SP104/215	P2	96	155.			
106.	3SP99c/215	P2	99	156.			
107.	MS(113)95	I2	100	157.			
108.	3SP103/215	P1	100	158.			
109.	ST(88)69	P2	100	159.			
110.	ST(88)68	P1	103	160.			
111.	ST(88)66	P1	106	161.			
112.	3SP107/215	P2	107	162.			
113.	3SP108/215	P1	109	163.			
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Pre-Desire of Ages Ellen White Literary Sources for Chapter 83

No.	Text	Sources	No.	Text	Sources
001.	<u>MS(113)1</u>	<u>M/8,11a/414</u>	051.	<u>ST(88)25</u>	<u>March31/416</u>
002.	<u>MS(113)2</u>		052.	<u>3SP62b/212</u>	<u>M/26,30/416</u>
003.	<u>MS(113)3</u>	<u>M/11a/414</u>	053.	<u>ST(88)49b</u>	<u>March30/416</u>
004.	<u>3SP1/206</u>	<u>Bible</u>	054.	<u>3SP63/212</u>	<u>M/28,29/416</u>
005.	<u>3SP2/206</u>		055.	<u>ST(88)49a</u>	<u>March29/416</u>
006.	<u>MS(113)4</u>	<u>March 9/414</u>	056.	<u>ST(88)39</u>	<u>March35/417</u>
007.	<u>MS(113)5</u>	<u>March10/414</u>	057.	<u>ST(88)47</u>	<u>March27/416</u>
008.	<u>MS(113)6</u>	<u>March10/414</u>	058.	<u>ST(88)48</u>	<u>March35/417</u>
009.	<u>MS(113)7</u>		059.	<u>3SP88/214</u>	<u>H/100f/801</u>
010.	<u>MS(113)8</u>	<u>M/11b/414</u>	060.	<u>3SP65/212</u>	<u>March37/417</u>
011.	<u>MS(113)15</u>	<u>March17/414</u>	061.	<u>3SP66/212</u>	<u>March37/417</u>
012.	<u>RH(78)1</u>	<u>M/7,9,17/414f</u>	062.	<u>3SP67/212</u>	<u>March37/417</u>
013.	<u>3SP7a/207</u>	<u>Hanna10/795</u>	063.	<u>3SP68/212</u>	<u>March38/417</u>
014.	<u>3SP7b/208</u>	<u>Hanna11/795</u>	064.	<u>3SP68b/212</u>	<u>March38/417</u>
015.	<u>3SP4/206</u>	<u>H/32,33/796</u>	065.	<u>3SP69/212</u>	<u>March40/417</u>
016.	<u>3SP5/206</u>	<u>H/32,33/796</u>	066.	<u>ST(88)44</u>	<u>March40/417</u>
017.	<u>3SP15/207</u>	<u>H/32,33/796</u>	067.	<u>3SP70a/212</u>	<u>Hanna10/801</u>
018.	<u>3SP6/206</u>	<u>March17/415</u>	068.	<u>3SP70b/212</u>	<u>Hanna11/801</u>
019.	<u>MS(113)16</u>	<u>March18/415</u>	069.	<u>ST(88)45</u>	<u>Hanna14/802</u>
020.	<u>ST(88)3</u>	<u>March20/415</u>	070.	<u>3SP71/212</u>	<u>H/112-116/802</u>
021.	<u>ST(88)4</u>	<u>M/19,20/415</u>	071.	<u>3SP74/213</u>	<u>M/49,50a/418</u>
022.	<u>3SP8a/207</u>	<u>March21/415</u>	072.	<u>ST(88)50</u>	<u>M/49,50a/418</u>
023.	<u>ST(88)5a</u>	<u>March21/415</u>	073.	<u>RH(78)12</u>	<u>March41/418</u>
024.	<u>MS(113)21</u>	<u>March21/415</u>	074.	<u>ST(88)42b</u>	<u>March42/418</u>
025.	<u>3SP8b/207</u>	<u>March22/415</u>	075.	<u>ST(88)40</u>	<u>M/43b/418</u>
026.	<u>ST(88)5b</u>	<u>Hanna17/795</u>	076.	<u>ST(88)42a</u>	<u>M/43a/418</u>
027.	<u>3SP11a/207</u>	<u>Hanna26/795</u>	077.	<u>3SP77/213</u>	<u>M/44,45/418</u>
028.	<u>3SP11b/207</u>	<u>Hanna26/795</u>	078.	<u>3SP78/213</u>	<u>March50/418</u>
029.	<u>MS(113)26</u>	<u>H/23-26/795</u>	079.	<u>ST(88)51</u>	<u>March50/418</u>
030.	<u>MS(113)20</u>	<u>Hanna27/795</u>	080.	<u>3SP79a/213</u>	<u>March51/418</u>
031.	<u>3SP12/207</u>	<u>H/27,28/795f</u>	081.	<u>RH(78)10a</u>	<u>Hanna22/802</u>
032.	<u>3SP13/207</u>	<u>Hanna31/796</u>	082.	<u>3SP79b/213</u>	<u>H/123f/802</u>
033.	<u>3SP14/207</u>	<u>Hanna29/796</u>	083.	<u>3SP80a/213</u>	<u>Hanna23/802</u>
034.	<u>3SP16a/207</u>	<u>Hanna42/796</u>	084.	<u>MS(113)85</u>	<u>March52/419</u>
035.	<u>3SP16b/2007</u>	<u>Hanna43/796</u>	085.	<u>3SP82/213</u>	<u>Hanna26/802</u>
036.	<u>3SP17/207</u>	<u>H/43,44/796</u>	086.	<u>ST(88)55</u>	<u>March54/419</u>
037.	<u>MS(113)28b</u>	<u>H/19-21/795</u>	087.	<u>ST(88)56</u>	<u>March54/419</u>
038.	<u>RH(78)5a</u>	<u>Hanna69/798</u>	088.	<u>ST(88)57</u>	<u>Hanna28/802</u>
039.	<u>RH(78)5b,c</u>	<u>Hanna70/798</u>	089.	<u>ST(88)58</u>	<u>M/56,57/419</u>
040.	<u>3SP26/208</u>	<u>M/25b/416</u>	090.	<u>3SP86/213</u>	<u>March57/419</u>
041.	<u>3SP27/208</u>	<u>March26/416</u>	091.	<u>ST(88)59</u>	<u>March57/419</u>
042.	<u>3SP28a/208</u>	<u>March26/416</u>	092.	<u>3SP85a/213</u>	<u>Hanna29/802</u>
043.	<u>3SP62a/212</u>	<u>M/26,27/416</u>	093.	<u>3SP85b/213</u>	<u>Hanna31/802</u>
044.	<u>3SP28b/208</u>	<u>M/26b/416</u>	094.	<u>3SP91/214</u>	<u>Hanna03/801</u>
045.	<u>3SP89/214</u>	<u>H/104/801</u>	095.	<u>3SP92a/214</u>	<u>Hanna05/801</u>
046.	<u>3SP46/210</u>	<u>Hanna83/799</u>	096.	<u>3SP93/214</u>	<u>March59/419</u>
047.	<u>3SP30b/208</u>	<u>Hanna87/799</u>	097.	<u>3SP94/215</u>	<u>Hanna 1/802</u>
048.	<u>3SP39/210</u>	<u>Hanna92/800</u>	098.	<u>3SP97b/215</u>	<u>Hanna 4/803</u>
049.	<u>3SP42/210</u>	<u>Hanna94/800</u>	099.	<u>3SP97a/215</u>	<u>M/60,61/419</u>
050.	<u>3SP18/207</u>	<u>Bible</u>	100.	<u>ST(88)64</u>	<u>March60/419</u>

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No.	Text	Sources	No.	Text	Sources
101.	3SP99a/215	H/5,6/803	151.		
102.	ST(88)65	Hanna6/803	152.		
103.	3SP100/215	H/8,9/803	153.		
104.	3SP101/215	Hanna9/803	154.		
105.	3SP104/215	March69/420	155.		
106.	3SP99c/215	Hanna7/803	156.		
107.	MS(113)95	M/64,65/419	157.		
108.	3SP103/215	M/64-66/419	158.		
109.	ST(88)69	M/65-66/419	159.		
110.	ST(88)68	March67/419	160.		
111.	ST(88)66	March68/419	161.		
112.	3SP107/215	Hanna10/803	162.		
113.	3SP108/215	M/71-74/420	163.		
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