

"The Last Journey From Galilee," chapter 53 of The Desire of Ages, reads more like an introduction to the last half of the book. It anticipates the final sufferings of Jesus the Messiah and the missionary activities of the early Christian church.

According to the editors, the chapter is based on Luke 9:51-56 and Luke 10:1-24. But a careful reading of the chapter in the light of these verses from Luke's gospel will show that Ellen White extends her comments far beyond the content of these Lukan passages. She compares this journey to Jerusalem with the previous trip when Jesus went to attend the Feast of Tabernacles (DA, chapter 51). Toward the end of chapter 53 she includes brief comment on the parables of Luke 12, 14, 15, and 18. And even when she treats matters covered in Luke 9 and 10, she is very selective. Her interest is focused on three topics: why Jesus' trip to Jerusalem is so different on this journey; the response of the disciples to the rejection of Jesus by the Samaritans; and lessons to be learned from the sending out of the seventy as compared with the previous mission of the twelve (DA, chapter 37).

Our search for Ellen White's previous writings on the topic of this chapter yielded little data. One of the earliest references to anything mentioned in chapter 53 is a statement in her diary of 1868 where she records that James "spoke from Luke fifteen in regard to the lost sheep" on

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Sabbath morning and she followed with another talk on the same topic in the afternoon.¹ Apart from isolated references to several biblical verses covered in our chapter we found only two earlier writings from Ellen White that bear on a major portion of chapter 53.

A five-page manuscript from 1894 now carries the title, "Sending Out Workers."² This treatise on the missionary activities of the seventy and the hostility of the Samaritans probably was utilized by Marian Davis in the composition of the DA text. Since we found no clear evidence of literary dependency in this document and its text form differs from the DA text we did not list any of its sentences in our text presentation. We have included a copy of the short manuscript in Appendix D, however. Any further content analysis of chapter 53 should include the evidence of this manuscript.

This earlier text on sending out the seventy is interesting from another point of view as well. Our text presentation includes a few sentences from The Signs of the Times, December 10, 1894. In an article under the caption "The Sending Out of the Seventy," Ellen White presents a few sentences which later found their way into the DA text. We have not brought all of them into our textual evidence even though Hanna's Life of Christ supplied some literary parallels. There are a number of parallels between the DA

¹Manuscript 16, 1868.

²Manuscript 55, 1894.

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text and the ST article, between the ST article and Manuscript 55, and among all three writings. At the present time these parallels appear to be the independent work of Ellen White. It is possible, however, that another source is being used which is still to be located. Such a possibility is suggested by a reference in the manuscript to the Samaritans' breach of an "Oriental custom" and by the fact that the manuscript typewritten copy and the published ST article carry the same date, December 10, 1894. Perhaps both texts are revisions of earlier work(s) of Ellen White. At any rate this question must remain unanswered until further study is given to the content of this chapter and to the literary sources for Ellen White's earlier writings. The reader will also find in Appendix D the ST article so that the sentences we have used may be placed in their original contexts and the content of the two previous writings may be compared with the DA text.

The texts listed under sources for chapter 53 come from three different writers. Hanna's Life of Christ should be easily recognized by now. Cunningham Geikie's work on The Life and Words of Christ has also been referred to previously in our study. Lange, LLJC stands for The Life of the Lord Jesus Christ.¹

There are a few possible parallels which we have left unevaluated. The sources listed in connection with the DA

¹Johann P. Lange, The Life of the Lord Jesus Christ, four vols. ed. by Marcus Dods (Edinburgh: T. & T. Clark, 1872).

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text in these instances are from Eddy's life of Christ (Eddy, LLJC)¹ and a historical work by Furness (Furness, HJ).²

The text presentation which follows will include a number of blank pages where we did not find source parallels for the DA text. We chose not to move the Ellen White text to the page facing on the right, a more convenient location for reading, so as not to confuse the reader in respect to which page carries the Ellen White text and which page holds the text of the source.

¹Eddy, Zachary, op. cit.

²Furness, W. H., A History of Jesus (Boston: William Crosby & H. P. Nichols, 1850).

DA1/485 AS THE close of His ministry drew near, there was a change in Christ's manner of labor. (11)

DA2/485 Heretofore He had sought to shun excitement and publicity. [H/63/407] (P2)

DA3/485 He had refused the homage of the people, and had passed quickly from place to place when the popular enthusiasm in His favor seemed kindling beyond control. (11)

DA4/485 Again and again He had commanded that none should declare Him to be the Christ. [H/62/407] (P3)

ST(94)36 Repeatedly Jesus had charged them not to proclaim his Messiahship, but to let the people receive him upon the testimony of his words and works. [H/60-62/407] (P2)

DA5/485 At the time of the Feast of Tabernacles His journey to Jerusalem was made swiftly and secretly. [H/413.5] (P2)

DA6/485 When urged by His brothers to present Himself publicly as the Messiah, His answer was, "My time is not yet come." John 7:6. (11)

DA7/485 He made His way to Jerusalem unobserved, and entered the city unannounced, and unhonored by the multitude. (11)

63/407 But the time had come for throwing aside this reserve--for seeking rather than shunning publicity--. . .
[Hanna, LC]

60/407 For the wisest reasons Jesus had hitherto avoided any public proclamation of Messiahship. [Hanna, LC]

61/407 He had left it to his words and deeds to tell the people who he was. [Hanna, LC]

62/407 He had not long before this time, charged his apostles "that they should tell no man that he was Jesus the Christ." Matt. 16:20. [Hanna, LC]

413.5 Looking, however, somewhat more closely at the two narratives, we are persuaded that they do not refer to the same journey. In the one, public messengers were sent before Christ's face to proclaim and prepare for his approach; in the other, he went up, "not openly, but, as it were, in secret." The one was slow, prolonged by a large circuit through many towns and villages; the other was rapid--Jesus waited behind till all his brethren and friends had departed, and then suddenly appeared at Jerusalem in the midst of the feast. [Hanna, LC]

DA8/485 But not so with His last journey. [H/63-65/407]
(P3)

ST(94)38 But before the close of his earthly ministry, it was his purpose to give men unmistakable evidence of the fact that he was the Sent of God, that he was the center and soul of the kingdom of Israel; and this fact was to be proclaimed throughout all the borders of Judea; and in his last journey toward Jerusalem, prophecy should be so publicly fulfilled that no student of Scripture need be in doubt concerning his character and mission. [H/63-65/407] (P2)

DA9/485 He had left Jerusalem for a season because of the malice of the priests and rabbis. (I1)

DA10/485 But He now set out to return, traveling in the most public manner, by a circuitous route, and preceded by such an announcement of His coming as He had never made before. [H/67,68/408] (P2)

ST(94)40 It was the work of the seventy disciples to give publicity to his work. [H/67/408] (P1)

ST(94)41 They were his delegated forerunners, sent forth to create an interest in him, and to bear their message heralding his approach. [H/68/408] (P2)

ST(94)42 The Saviour gave them special instruction as to how they were to conduct themselves, and what preliminary work must be done by them. [H/70/408] (I2)

DA11/485 He was going forward to the scene of His great sacrifice, and to this the attention of the people must be directed. (I1)

DA12/485 "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." John 3:14. (B2)

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63-65/407 But the time had come for his throwing aside this reserve--for seeking rather than shunning publicity--for letting all men know, not only that the kingdom had come, but that he, the head of that kingdom, the Christ, the Son of David, the king of Israel, was in the midst of them. Before his departure from among them, the Israelitish nation was to have this proclaimed through all its borders. This was to be the peculiar distinction of his last journeyings towards the Holy City--that all along upon their course his Messianic character should be publicly proclaimed, that so a last opportunity for receiving or rejecting him might be afforded. [Hanna, LC]

513.8 The time had now come for Him to declare Himself in the most public manner as the Messiah. [Eddy, ILJC]

67, 68/408 By the advance of so many men two by two before him, the greatest publicity must have been given to all his movements. [Hanna, LC]

68/408 In every place and city the voice of his forerunners would summon forth the people to be waiting his approach. [Hanna, LC]

70/408 Summoning them around him before he sent them forth, Jesus addressed to them instructions almost identical with those addressed to the twelve at the time of their inauguration as his apostles. [Hanna, LC]

DA13/485 As the eyes of all Israel had been directed to the uplifted serpent, the symbol appointed for their healing, so all eyes must be drawn to Christ, the sacrifice that brought salvation to the lost world. (11)

DA14/485+ It was a false conception of the Messiah's work, and a lack of faith in the divine character of Jesus, that had led his brothers to urge Him to present Himself publicly to the people at the Feast of Tabernacles. (11)

DA15/486 Now, in a spirit akin to this, the disciples would have prevented Him from making the journey to Jerusalem. (11)

DA16/486 They remembered His words concerning what was to befall Him there, they knew the deadly hostility of the religious leaders, and they would fain have dissuaded their Master from going thither. (11)

DA17/486 To the heart of Christ it was a bitter task to press His way against the fears, disappointment, and unbelief of His beloved disciples. (11)

DA18/486 It was hard to lead them forward to the anguish and despair that awaited them at Jerusalem. (11)

DA19/486 And Satan was at hand to press his temptations upon the Son of man. (11)

DA20/486 Why should He now go to Jerusalem, to certain death? (11)

DA21/486 All around Him were souls hungering for the bread of life. (11)

DA22/486 On every hand were suffering ones waiting for His word of healing. (11)

DA23/486 The work to be wrought by the gospel of His grace was but just begun. (11)

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DA24/486 And He was full of the vigor of manhood's prime.
(11)

DA25/486 Why not go forward to the vast fields of the world with the words of His grace, the touch of His healing power?
(11)

DA26/486 Why not take to Himself the joy of giving light and gladness to those darkened and sorrowing millions? (11)

DA27/486 Why leave the harvest gathering to His disciples, so weak in faith, so dull of understanding, so slow to act?
(11)

DA28/486 Why face death now, and leave the work in its infancy? (11)

DA29/486 The foe who in the wilderness had confronted Christ assailed him now with fierce and subtle temptations.
(11)

DA30/486 Had Jesus yielded for a moment, had He changed His course in the least particular to save Himself, Satan's agencies would have triumphed, and the world would have been lost. (11)

DA31/486 But Jesus had "steadfastly set his face to go to Jerusalem." (11)

DA32/486 The one law of His life was the Father's will.
(11)

DA33/486 In the visit to the temple in His boyhood, He had said to Mary, "Wist ye not that I must be about My Father's business?" Luke 2:49. (11)

DA34/486 At Cana, when Mary desired Him to reveal His miraculous power, His answer was, "Mine hour is not yet come." John 2:4. (11)

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DA35/486 With the same words He replied to His brothers when they urged Him to go to the feast. (I1)

DA36/486 But in God's great plan the hour had been appointed for the offering of Himself for the sins of men, and that hour was soon to strike. (I1)

DA37/486 He would not fail nor falter. (I1)

DA38/486 His steps are turned toward Jerusalem, where His foes have long plotted to take His life; now He will lay it down. (I1)

DA39/486 He set His face steadfastly to go to persecution, denial, rejection, condemnation, and death. (I1)

DA40/486 And He "sent messengers before His face: and they went, and entered into a village of the Samaritans, to make ready for him." (B2)

DA41/486+ But the people refused to receive Him, because He was on His way to Jerusalem. (I1)

[Cf. Luke 9:53]

DA42/487 This they interpreted as meaning that Christ showed a preference for the Jews, whom they hated with intense bitterness. (I1)

DA43/487 Had He come to restore the temple and worship upon Mount Gerizim, they would gladly have received Him; but He was going to Jerusalem, and they would show Him no hospitality. [H/20/404] (P1)

168.8 These messengers went into a Samaritan village to make ready for him; but the people, finding that he was on his way to Jerusalem, and that he was going to pass by the sacred mount, Gerizim, where alone, as they thought, true worship could be rendered, refused to receive him. [Furness, HJ]

514.4 Had it been His declared intention to worship at Mount Gerazim they would doubtless have received Him with open arms. [Eddy, ILJC]

20/404 But it may also have arisen from this--that the Samaritans at first had hoped that if he were indeed the Messiah, he would decide in favor of their temple and its worship, but that now, when they see him going up publicly to the feasts at Jerusalem, and sanctioning by his presence the ordinances of the sanctuary there, their feelings had changed from those of friendliness into those of hostility. [Hanna, LC]

DA44/487 Little did they realize that they were turning from their doors the best gift of heaven. (I1)

DA45/487 Jesus invited men to receive Him, He asked favors at their hands, that He might come near to them, to bestow the richest blessings. (I1)

DA46/487 For every favor manifested toward Him, He requited a more precious grace. (I1)

DA47/487 But all was lost to the Samaritans because of their prejudice and bigotry. (I1)

DA48/487 James and John, Christ's messengers, were greatly annoyed at the insult shown to their Lord. [H/29,32/405] (P2)

DA49/487 They were filled with indignation because He had been so rudely treated by the Samaritans whom He was honoring by His presence. [H/32/405] (I2)

DA50/487 They had recently been with Him on the mount of transfiguration, and had seen Him glorified by God, and honored by Moses and Elijah. [H/23/404] (P1)

DA51/487 This manifest dishonor on the part of the Samaritans, should not, they thought, be passed over without marked punishment. [H/33/405] (I2)

DA52/487 Coming to Christ, they reported to Him the words of the people, telling Him that they had even refused to give Him a night's lodging. [H/31/405] (P2)

DA53/487 They thought that a grievous wrong had been done Him, and seeing Mount Carmel in the distance, where Elijah had slain the false prophets, they said, "Wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did?" [H/34,35/405] (B1)

29/405 He sends messengers before his face. . . . [Hanna, LC]

32/405 The fervid attachment to Jesus that beats in the hearts of James and John kindles into indignation at this treatment. [Hanna, LC]

23/404 These two disciples had been lately with their Master on the Mount of Transfiguration and had seen there the homage that the great prophet Elijah had rendered him. [Hanna, LC]

33/405 Their indignation turns into vengeful feeling towards the men who were guilty of such conduct. [Hanna, LC]

31/405 Yet here are Samaritans who openly despise him-- will not give him even a night's lodging in their village. [Hanna, LC]

34,35/405 They look around. The heights of Carmel remind them what Elias had done to the false prophets, and fancying that they were fired with the same spirit, and had a still weightier wrong to avenge, they turn to Jesus, saying, "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?" [Hanna, LC]

DA54/487 They were surprised to see that Jesus was pained by their words, and still more surprised as His rebuke fell upon their ears, "Ye know not what manner of spirit ye are of." [H/37/405] (B1)

DA55/487 For the Son of man is not come to destroy men's lives, but to save them." [H/37/405] (B1)

DA56/487 And He went to another village. (B2)

DA57/487 It is no part of Christ's mission to compel men to receive Him. (I1)

DA58/487 It is Satan, and men actuated by his spirit, that seek to compel the conscience. (I1)

DA59/487 Under a pretense of zeal for righteousness, men who are confederate with evil angels bring suffering upon their fellow men, in order to convert them to their ideas of religion; but Christ is ever showing mercy, ever seeking to win by the revealing of His love. [H/40/405] (I2)

DA60/487 He can admit no rival in the soul, nor accept of partial service; but He desires only voluntary service, the willing surrender of the heart under the constraint of love. (I1)

DA61/487 There can be no more conclusive evidence that we possess the spirit of Satan than the disposition to hurt and destroy those who do not appreciate our work, or who act contrary to our ideas. (I1)

DA62/488 Every human being, in body, soul, and spirit, is the property of God. (I1)

DA63/488 Christ died to redeem all. (I1)

DA64/488 Nothing can be more offensive to God than for men, through religious bigotry, to bring suffering upon those who are the purchase of the Saviour's blood. (I1)

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37/405 How surprised they must have been when Jesus turned and rebuked them, saying, "Ye know not what manner of spirit ye are of; for the Son of Man is not come to destroy men's lives, but to save them. [Hanna, LC]

40/405 There is no one thicker cloak beneath which human passions hide themselves, than that of religious zeal--zeal for Christ's truth, Christ's cause, Christ's kingdom. [Hanna, LC]

DA65/488 "And he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again." Mark 10:1. [H/412.7] (B1)

DA66/488 A considerable part of the closing months of Christ's ministry was spent in Perea, the province on "the farther side of Jordan" from Judea. [H/414.6] (P2)

DA67/488 Here the multitude thronged His steps, as in His early ministry in Galilee, and much of His former teaching was repeated. [H/415.1] (P1)

DA68/488 As He had sent out the twelve, so He "appointed seventy others, and sent them two and two before His face into every city and place, whither He Himself was about to come." Luke 10:1, R. V. (B2)

DA69/488 These disciples had been for some time with Him, in training for their work. (I1)

DA70/488 When the twelve were sent out on their first separate mission, other disciples accompanied Jesus in His journey through Galilee. (I1)

DA71/488 Thus they had the privilege of intimate association with Him, and direct personal instruction. (I1)

DA72/488 Now this larger number also were to go forth on a separate mission. (I1)

[Chapter entitled "Our Lord's Ministry in Peraea"]

412.7 St. Matthew describes what is obviously the same event--our Lord's farewell to Galilee--in these words: "And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan." Matt. 19:1. And similarly St. Mark, of the same movement, says, "And he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan." Mark 10:1. [Hanna, LC]

414.6 Evidently the chief scene or theatre of our Lord's labors throughout the period was in the region east of the Jordan. [Hanna, LC]

415.1 He came as he had come at first to the Galileans, at the opening of his ministry, among whom many of the notices of what occurred here strikingly remind us, for we are distinctly told when he came into the "coasts beyond Jordan he went through the cities and villages," and "great multitudes followed him, and he healed them," . . . Here we have all the excitements, and the gatherings, and the manifold healings which attended the earlier part of the ministry in Galilee. . . . Are we surprised at it, that so many of the very scenes enacted at first in Galilee should be enacted over again in Peraea, and that, exactly similar occasions having arisen, the same discourses should be repeated? [Hanna, LC]

DA73/488 The directions to the seventy were similar to those that had been given to the twelve; but the command to the twelve, not to enter into any city of the Gentiles or of the Samaritans, was not given to the seventy. [H/70,73/408]
(P2)

DA74/488 Though Christ had just been repulsed by the Samaritans, His love toward them was unchanged. (11)

DA75/488 When the seventy went forth in His name, they visited, first of all, the cities of Samaria. (11)

DA76/488 The Saviour's own visit to Samaria, and later, the commendation of the good Samaritan, and the grateful joy of that leper, a Samaritan, who alone of the ten returned to give thanks to Christ, were full of significance to the disciples. (11)

DA77/488 The lesson sank deep into their hearts. (11)

DA78/488 In His commission to them, just before His ascension, Jesus mentioned Samaria with Jerusalem and Judea as the places where they were first to preach the gospel. (11)

DA79/488 This commission His teaching had prepared them to fulfill. (11)

DA80/488 When in their Master's name they went to Samaria, they found the people ready to receive them. (11)

DA81/488 The Samaritans had heard of Christ's words of commendation and His works of mercy for men of their nation. (11)

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70/408 Summoning them around him before he sent them forth, Jesus addressed to them instructions almost identical with those addressed to the twelve at the time of their inauguration as his apostles. [Hanna, LC]

73/408 We notice, indeed, these slight differences: that the prohibition laid upon the twelve not to go into the way of the Gentiles, nor into any city of the Samaritans, is now withdrawn, and that the gift of miraculous power is seemingly more limited as committed to the seventy, being restricted nominally to the healing of the sick. [Hanna, LC]

DA82/488 They saw that, notwithstanding their rude treatment of Him, He had only thoughts of love toward them, and their hearts were won. (I1)

DA83/488 After His ascension they welcomed the Saviour's messengers, and the disciples gathered a precious harvest from among those who had once been their bitterest enemies. (I1)

DA84/489 "A bruised reed shall He not break, and the dimly burning flax shall He not quench: He shall bring forth judgment unto truth." (B2)

DA85/489 "And in His name shall the Gentiles trust." Isa. 42:3, margin; Matt. 12:21. (B2)

DA86/489 In sending out the seventy, Jesus bade them, as He had bidden the twelve, not to urge their presence where they were unwelcome. (I1)

DA87/489 "Into whatsoever city ye enter, and they receive you not," He said, "go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you." (B2)

DA88/489 They were not to do this from motives of resentment or through wounded dignity, but to show how grievous a thing it is to refuse the Lord's message or His messengers. (I1)

DA89/489 To reject the Lord's servants is to reject Christ Himself. (I1)

DA90/489 "I say unto you," Jesus added, "that it shall be more tolerable in that day for Sodom, than for that city." (B2)

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DA91/489 Then His mind reverted to the Galilean towns where so much of His ministry had been spent. [L/441.5] (P1)

DA92/489 In deeply sorrowful accents He exclaimed, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. [L/441.5] (B1)

DA93/489 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. (B2)

DA94/489 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell." (B2)

DA95/489 To those busy towns about the Sea of Galilee, heaven's richest blessings had been freely offered. (I1)

DA96/489 Day after day the Prince of life had gone in and out among them. (I1)

DA97/489 The glory of God, which prophets and kings had longed to see, had shone upon the multitudes that thronged the Saviour's steps. (I1)

DA98/489 Yet they had refused the heavenly Gift. (I1)

DA99/489 With a great show of prudence the rabbis had warned the people against receiving the new doctrines taught by this new teacher; for His theories and practices were contrary to the teachings of the fathers. (I1)

DA100/489 The people gave credence to what the priests and Pharisees taught, in place of seeking to understand the word of God for themselves. (I1)

DA101/489 They honored the priests and rulers instead of honoring God, and rejected the truth that they might keep their own traditions. (I1)

441.5 The sending forth of the Seventy led Jesus to cast a retrospective glance upon His ministry in Galilee, which now He was in a position to regard as brought to a close. . . . But in particular He first uttered a woe upon Chorazin and Bethsaida. 'If' (He exclaimed) 'such works had been done in Tyre and Sidon as have been done in you, they had a great while ago repented in sackcloth and ashes.' [Lange, LLJC]

DA102/489 Many had been impressed and almost persuaded; but they did not act upon their convictions, and were not reckoned on the side of Christ. (I1)

DA103/489 Satan presented his temptations, until the light appeared darkness. (I1)

DA104/489 Thus many rejected the truth that would have proved the saving of the soul. (I1)

DA105/489 The True Witness says, "Behold, I stand at the door, and knock." Rev. 3:20. (B2)

DA106/489+ Every warning, reproof, and entreaty in the word of God or through His messengers is a knock at the door of the heart. (I1)

DA107/490 It is the voice of Jesus asking for entrance. (I1)

DA108/490 With every knock unheeded, the disposition to open becomes weaker. (I1)

DA109/490 The impressions of the Holy Spirit if disregarded today, will not be as strong tomorrow. (I1)

DA110/490 The heart becomes less impressible, and lapses into a perilous unconsciousness of the shortness of life, and of the great eternity beyond. (I1)

DA111/490 Our condemnation in the judgment will not result from the fact that we have been in error, but from the fact that we have neglected heaven-sent opportunities for learning what is truth. (I1)

DA112/490 Like the apostles, the seventy had received supernatural endowments as a seal of their mission. (I1)

DA113/490 When their work was completed, they returned with joy, saying, "Lord, even the devils are subject unto us through Thy name." (B2)

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DA114/490 Jesus answered, "I beheld Satan as lightning fall from heaven." (B2)

DA115/490 The scenes of the past and the future were presented to the mind of Jesus. (I1)

DA116/490 He beheld Lucifer as he was first cast out from the heavenly places. (I1)

DA117/490 He looked forward to the scenes of His own agony, when before all the worlds the character of the deceiver should be unveiled. (I1)

DA118/490 He heard the cry, "It is finished" (John 19:30), announcing that the redemption of the lost race was forever made certain, that heaven was made eternally secure against the accusations, the deceptions, the pretensions, that Satan would instigate. (I1)

DA119/490 Beyond the cross of Calvary, with its agony and shame, Jesus looked forward to the great final day, when the prince of the power of the air will meet his destruction in the earth so long marred by his rebellion. (I1)

DA120/490 Jesus beheld the work of evil forever ended, and the peace of God filling heaven and earth. (I1)

DA121/490 Henceforward Christ's followers were to look upon Satan as a conquered foe. (I1)

DA122/490 Upon the cross, Jesus was to gain the victory for them; that victory He desired them to accept as their own. (I1)

DA123/490 "Behold," He said, "I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." (B2)

DA124/490 The omnipotent power of the Holy Spirit is the defense of every contrite soul. (I1)

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DA125/490 Not one that in penitence and faith has claimed His protection will Christ permit to pass under the enemy's power. (I1)

DA126/490 The Saviour is by the side of His tempted and tried ones. (I1)

DA127/490 With Him there can be no such thing as failure, loss, impossibility, or defeat; we can do all things through Him who strengthens us. (I1)

DA128/490+ When temptations and trials come, do not wait to adjust all the difficulties, but look to Jesus, your helper. (I1)

DA129/493 There are Christians who think and speak altogether too much about the power of Satan. (I1)

DA130/493 They think of their adversary, they pray about him, they talk about him, and he looms up greater and greater in their imagination. (I1)

DA131/493 It is true that Satan is a powerful being; but, thank God, we have a mighty Saviour, who cast out the evil one from heaven. (I1)

DA132/493 Satan is pleased when we magnify his power. (I1)

DA133/493 Why not talk of Jesus? (I1)

DA134/493 Why not magnify His power and His love? (I1)

DA135/493 The rainbow of promise encircling the throne on high is an everlasting testimony that "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. (B2)

DA136/493 It testifies to the universe that God will never forsake His people in their struggle with evil. (I1)

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DA137/493 It is an assurance to us of strength and protection as long as the throne itself shall endure. (I1)

DA138/493 Jesus added, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." (B2)

DA139/493 Rejoice not in the possession of power, lest you lose sight of your dependence upon God. (I1)

DA140/493 Be careful lest self-sufficiency come in, and you work in your own strength, rather than in the spirit and strength of your Master. (I1)

DA141/493 Self is ever ready to take the credit if any measure of success attends the work. (I1)

DA142/493 Self is flattered and exalted, and the impression is not made upon other minds that God is all and in all. (I1)

DA143/493 The apostle Paul says, "When I am weak, then am I strong." 2 Cor. 12:10. (B2)

DA144/493 When we have a realization of our weakness, we learn to depend upon a power not inherent. (I1)

DA145/493 Nothing can take so strong a hold on the heart as the abiding sense of our responsibility to God. (I1)

DA146/493 Nothing reaches so fully down to the deepest motives of conduct as a sense of the pardoning love of Christ. (I1)

DA147/493 We are to come in touch with God, then we shall be imbued with His Holy Spirit, that enables us to come in touch with our fellow men. (I1)

DA148/493 Then rejoice that through Christ you have become connected with God, members of the heavenly family. (I1)

The Desire of Ages - Chapter 53 - SOURCES

DA149/493 While you look higher than yourself, you will have a continual sense of the weakness of humanity. (11)

DA150/493 The less you cherish self, the more distinct and full will be your comprehension of the excellence of your Saviour. (11)

DA151/493 The more closely you connect yourself with the source of light and power, the greater light will be shed upon you, and the greater power will be yours to work for God. (11)

DA152/493 Rejoice that you are one with God, one with Christ, and with the whole family of heaven. (11)

DA153/494 As the seventy listened to the words of Christ, the Holy Spirit was impressing their minds with living realities, and writing truth upon the tablets of the soul. (11)

DA154/494 Though multitudes surrounded them, they were as though shut in with God. (11)

DA155/494 Knowing that they had caught the inspiration of the hour, Jesus "rejoiced in spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in Thy sight. (B2)

DA156/494 All things are delivered to Me of My Father: and no man knoweth who the Son is, but the Father, and who the Father is, but the Son, and he to whom the Son will reveal Him." (B2)

DA157/494 The honored men of the world, the so-called great and wise men, with all their boasted wisdom, could not comprehend the character of Christ. (11)

DA158/494 They judged Him from outward appearance, from the humiliation that came upon Him as a human being. (11)

The Desire of Ages - Chapter 53 - SOURCES

DA159/494 But to fishermen and publicans it had been given to see the Invisible. (I1)

DA160/494 Even the disciples failed of understanding all that Jesus desired to reveal to them; but from time to time, as they surrendered themselves to the Holy Spirit's power, their minds were illuminated. (I1)

DA161/494 They realized that the mighty God, clad in the garb of humanity, was among them. (I1)

DA162/494 Jesus rejoiced that though this knowledge was not possessed by the wise and prudent, it had been revealed to these humble men. (I1)

DA163/494 Often as He had presented the Old Testament Scriptures, and showed their application to Himself and His work of atonement, they had been awakened by His Spirit, and lifted into a heavenly atmosphere. (I1)

DA164/494 Of the spiritual truths spoken by the prophets they had a clearer understanding than had the original writers themselves. (I1)

DA165/494 Hereafter they would read the Old Testament Scriptures, not as the doctrines of the scribes and Pharisees, not as the utterances of wise men who were dead, but as a new revelation from God. (I1)

DA166/494 They beheld Him "whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you." John 14:17. (B2)

DA167/494 The only way in which we can gain a more perfect apprehension of truth is by keeping the heart tender and subdued by the Spirit of Christ. (I1)

DA168/494 The soul must be cleansed from vanity and pride, and vacated of all that has held it in possession, and Christ must be enthroned within. (I1)

The Desire of Ages - Chapter 53 - SOURCES

DA169/494 Human science is too limited to comprehend the atonement. (I1)

DA170/494 The plan of redemption is so far-reaching that philosophy cannot explain it. (I1)

DA171/494+ It will ever remain a mystery that the most profound reasoning cannot fathom. (I1)

DA172/495 The science of salvation cannot be explained; but it can be known by experience. (I1)

DA173/495 Only he who sees his own sinfulness can discern the preciousness of the Saviour. (I1)

DA174/495 Full of instruction were the lessons which Christ taught as He slowly made His way from Galilee toward Jerusalem. (I1)

DA175/495 Eagerly the people listened to His words. (I1)

DA176/495 In Perea as in Galilee the people were less under the control of Jewish bigotry than in Judea, and His teaching found a response in their hearts. [H/415.4] (P2)

DA177/495 During these last months of His ministry, many of Christ's parables were spoken. [H/421.2] (P1)

DA178/495 The priests and rabbis pursued Him with ever-increasing bitterness, and His warnings to them He veiled in symbols. [G/637.4] (I2)

415.4 Here we have all the excitements, and the gatherings, and the manifold healings which attended the earlier part of the ministry in Galilee. The two communities [that is, Galilee and Peraea] were similarly situated, each remote from the metropolitan influence, more open to new ideas and influences than the residents of Jerusalem. [Hanna, LC]

421.2 During that ministry in Peraea whose course and character we have traced, our Lord delivered not fewer than ten parables--as many within these five months as in the two preceding years--a third of all that have been recorded as coming from his lips. [Hanna, LC]

637.4 The hostility of the Rabbis was growing daily more bitter, after each fruitless attack. At each town or village they gathered round Him, and harassed him at every step by attempts to compromise Him with the authorities. [Geikie, LC]

DA179/495 They could not mistake His meaning, yet they could find in His words nothing on which to ground an accusation against Him. (11)

DA180/495 In the parable of the Pharisee and the publican, the self-sufficient prayer, "God, I thank Thee that I am not as the rest of men," stood out in sharp contrast to the penitent's plea, "Be merciful to me the sinner." Luke 18:11, 13, R.V., margin. (11)

DA181/495 Thus Christ rebuked the hypocrisy of the Jews. (11)

DA182/495 And under the figures of the barren fig tree and the great supper He foretold the doom about to fall upon the impenitent nation. [H/424.7] (P1)

DA183/495 Those who had scornfully rejected the invitation to the gospel feast heard His warning words: "I say unto you, That none of those men which were bidden shall taste of My supper." Luke 14:24. [H/426.7-427.4] (P2)

DA184/495 Very precious was the instruction given to the disciples. (11)

DA185/495 The parable of the importunate widow and the friend asking for bread at midnight gave new force to His words, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Luke 11:9. (B2)

424.7 It is different with the two that come next in order--that of the Barren Fig-tree and of the Great Supper. . . he thinks of the wider sweep of that sword, and the falling of all the towers and battlements of Jerusalem; . .
[Hanna, LC]

426.7-.9 The narrative closes with the emphatic utterance of the giver of the feast--"For I say unto you, that none of these men that were bidden shall taste of my supper." Here, in the first invited guests, we at once recognize the Jews, or rather that section of them which stood represented by their lawyers and Pharisees, among whom Jesus was at the time sitting. They had had the invitation long in their hands, and professed to have accepted it; but when the time came, and the call came from the lips of Jesus to enter the kingdom, to partake of the prepared supper, they all, with one consent, had made excuse. . . . [Hanna, LC]

427.4 . . . the main purpose of the parable . . . is to proclaim that those who had rejected the first invitation that Christ had brought should, in their turn, be themselves rejected of him. [Hanna, LC]

DA186/495 And often their wavering faith was strengthened by the memory that Christ had said, "Shall not God do justice for His elect, which cry to Him day and night, and He is long-suffering over them? (B2)

DA187/495 I say unto you, that He will do them justice speedily." Luke 18:7, 8, R. V., margin. (B2)

DA188/495 The beautiful parable of the lost sheep Christ repeated. (I1)

DA189/495 And He carried its lesson still farther, as He told of the lost piece of silver and the prodigal son. (I1)

DA190/495+ The force of these lessons the disciples could not then fully appreciate; but after the outpouring of the Holy Spirit, as they saw the ingathering of the Gentiles and the envious anger of the Jews, they better understood the lesson of the prodigal son, and could enter into the joy of Christ's words, "It was meet that we should make merry, and be glad;" "for this my son was dead, and is alive again; he was lost, and is found." Luke 15:32, 24. (I1)

DA191/496 And as they went out in their Master's name, facing reproach and poverty and persecution, they often strengthened their hearts by repeating His injunction, spoken on this last journey, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. (I1)

DA192/496 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. (B2)

DA193/496 For where your treasure is, there will your heart be also." Luke 12:32-34. (B2)

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Analysis

Apparently Ellen White wrote chapter 53 as a new composition. It is not a revision of an earlier document or even the result of the compilation of more than one earlier work on the topic of Christ's Perea ministry. There is no similar section in Spiritual Gifts or in The Spirit of Prophecy.

The section on the sending out of the seventy did contain some verbal parallels to an earlier ST article and some of her comments on this topic reflect the content of Manuscript 55. But the combination of themes is not found in these two previous writings or anywhere among Ellen White's earlier works.

We have already noted that Marian Davis and Ellen White made use of Samuel Andrews' life of Christ in the chronological outline of The Desire of Ages.¹ In the 1891 edition of this work² part VI is entitled "The Last Journey from Galilee, and the Perea Ministry, to the Arrival at Bethany . . ." ³ The first section of this portion also carries the caption, "The Lord's Last Journey from Galilee." Andrews covers roughly the same basic narrative elements in his first two sections as does Ellen White in chapter 53.

It seems reasonable to presuppose Ellen White was influenced by Andrews in structuring a chapter with the

¹See Introduction, Part B, page 159.

²Samuel J. Andrews, The Life of Our Lord, revised ed. (New York: Charles Scribner's Sons, 1891).

³Ibid., p. 365.

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basic elements found in chapter 53. Of course both Ellen White and Andrews are using the gospel narrative as a source. There is also evidence that Hanna's life of Christ played a role in the development of this chapter. We will elaborate on this point under source analysis to which we now turn.

Source Analysis - The DA Text

Our studies of the various writers who cover the content of chapter 53 clearly show Hanna to be the main source used by Ellen White. His parallels, however, plainly appear in only 26 sentences out of the 193 sentences in the chapter. In 142 sentences Ellen White exhibits no literary dependency.

The dependency registered for the 26 parallels was mostly of the Simple Paraphrase type. Table 1 on page 466 indicates that 9 of the 26 rated in Simple Paraphrase, 6 as Strict Paraphrase, 2 in Loose Paraphrase and 4 as Partial Independence. Five sentences presented the Bible as a source with some influence of the source. Actually there were more sentences dependent upon the Scriptures than on another writer when Bible and Source Bible parallels are added together.

According to our rating scale the average for all sentences excluding Bible quotations was .51. The average rate of dependency for all sentences showing some measure of dependency was 3.31.

TABLE 1

EVALUATIONS OF LITERARY PARALLELS FOR CHAPTER 53

Ellen White Text

	1	V1	Strict Verbatim	00	00	06	09	02	05	04	142	25	193
	2	V2	Verbatim	00	00								
	3	P1	Strict Paraphrase	00	01								
	4	P2	Simple Paraphrase	00	03								
	5	P3	Loose Paraphrase	00	00								
	6	B1	Source Bible	00	00								
	7	I2	Partial Independence	00	01								
	8	I1	Strict Independence	00	00						(--)	(--)	
	9	B2	Bible	00	00						(--)	(--)	
			TOTAL										05
01. DA				00	00	06	09	02	05	04	142	25	193
02. St (94)				00	00	01	03	00	00	01	00	00	05
TOTALS PRE-DA				00	00	01	03	00	00	01	(--)	(--)	05

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There was very little use of earlier writings. The five sentences taken from previous materials do not reveal a greater dependency. A few sentences were not included in the text presentation because they were identical or nearly so when compared to the DA text. These sentences from the earlier ST article reflect the use of the same source as well.

We allowed a few probable parallels to remain in our list of source references even though we did not evaluate the corresponding DA text as dependent. The material at times is so similar to that of another source and the reference is so isolated that we feel a claim of dependency is doubtful. The possible parallel has been left in the presentation and the reader may make the judgment call. These questionable readings appear with DA10, DA41 and DA43.

Hanna's life of Christ may also have influenced the formation of a separate chapter in DA on the last journey of Jesus to Jerusalem. Hanna's chapter on this topic reads "Incidents in Our Lord's Last Journey to Jerusalem."¹ This title also closely parallels the captions found in Andrews' work mentioned above.

The previous chapter in Hanna's life treats the visit of Jesus to Jerusalem for the Feast of Tabernacles as does chapter 52 of DA. The following section in Hanna's chapter on the journey covers the Perea ministry which Ellen White

¹See chapter VIII under Hanna's section on "The Close of Christ's Ministry," pp. 403-411.

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includes in the latter part of chapter 53. When we remember that the Feast of Tabernacles is covered in John's gospel, chapter 7, rather than in Luke where the journey is described, there is some reason to suppose Ellen White is following the order of Andrews and/or Hanna, both of whom have the same chronology at this point. DA65 and DA66 tie the Perean ministry to the isolated text of Mark 10:1 as does Hanna. From the literary parallels and the general topical arrangement of the composition it appears that Ellen White was dependent on Hanna's life of Christ. Hanna is the only source we located for the few literary parallels found in the ST(94) sentences. Tables 2 and 3 on pages 469 and 470 respectively show the type of parallels furnished by Hanna's life.

We identified a few parallels as coming from the lives of Christ by Geikie and Lange. In view of the common words found in these parallels and their isolated nature we do not present them with much confidence.

There is no need to further discuss the question of sources for the earlier writings. We have already commented on the one article which was partially used in the DA material and we were not able to identify any literary parallels in Manuscript 55. We have mentioned the similarity between chapter 53 and the comparable section of Hanna's work. Perhaps we should speak to the question of literary dependency for the redaction of chapter 53 before closing our analysis.

TABLE 2

DISTRIBUTION OF SOURCES FOR CHAPTER 53

Desire of Ages Text

TEXT	1	2	3	4	5	6	7	8	9	TOTAL
01. Bible	V1 Strict Verbatim	V2 Verbatim	P1 Strict Paraphrase	P2 Simple Paraphrase	P3 Loose Paraphrase	B1 Source Bible	I2 Partial Independence	I1 Strict Independence	B2 Bible	25
02. Hanna, IC	00	00	05	09	02	04	03	00	00	23
03. Lange, IJJC	00	00	01	00	00	01	00	00	00	02
04. Geikie, IC	00	00	00	00	00	00	01	00	00	01
TOTALS DA Text	00	00	06	09	02	05	04	—	(25)	51

TABLE 3

DISTRIBUTION OF SOURCES FOR CHAPTER 53

Pre-Desire of Ages Text

		1	2	3	4	5	6	7	8	9									
TEXT	V1	Strict Verbatim	V2	Verbatim	P1	Strict Paraphrase	P2	Simple Paraphrase	P3	Loose Paraphrase	B1	Source Bible	I2	Partial Independence	I1	Strict Independence	B2	Bible	TOTAL
01.																			
02. Hanna, LC	00	00	00	01	01	03	00	00	00	00	01	01	01	00	00	00	00	00	05
TOTALS Pre-DA	00	00	00	01	03	00	00	00	00	00	01	01	01	00	00	00	00	00	05

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Redaction Analysis - The DA Text

We need not repeat what has already been said about the general order of the events covered in chapter 53. Once the beginning and ending points have been noted as paralleling the comparable sections of the lives by Samuel Andrews and Hanna we have reached the limit of dependency in regard to structure. The internal episodes of sending messengers to the Samaritans, sending out the seventy, and general reference to the parables and teachings of the Perea ministry correspond to the Lukan order of events as well as to the sequence presented by Andrews and Hanna. Ellen White establishes her independence with her elaboration of these various incidents and the spiritual lessons she draws from them.

In sentences 11-39 Ellen White discusses why there was a change in Jesus' approach to the public. She develops the role of Satan in tempting Jesus not to go to Jerusalem. In the Samaritan episode she enlarges on the lessons to be drawn for missionary work among those who disagree with us. She doubles back on these same basic points when treating the response of the people to the proclamations of the seventy.

When the content and arrangement of the entire chapter is considered we would argue for Ellen White's independence. The fact that we have found so many independent sentences in this chapter speaks to the same point. The structure and content of chapter 53 should be credited to Ellen White.

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The source parallels appear for the most part in the narrative and descriptive material. Most of the discursive sentences are the work of Ellen White who no doubt received editorial assistance from Marian Davis for their final form.

The full list of literary parallels for this chapter may be found in Appendices A, B, and C.

Summary

We offer the following summary for the analysis of chapter 53.

1. No handwritten texts were found for chapter 53 or for any of the earlier articles used in its composition. Manuscript 55 is a five-page typed copy made by Mr. W. F. Caldwell¹ on December 10, 1894, of a treatise by Ellen White on the sending out of the seventy. Its content is similar to parts of DA chapter 53 but no source parallels were found in the text. The full text of this manuscript appears in Appendix D.

2. Chapter 53 represents a definite expansion of Ellen White's comments on the life of Christ. The only two earlier writings relative to this chapter were limited to a discussion of the sending out of the seventy disciples. Judging from the literary parallels, however, the expansion must be largely attributed to the work of Ellen White rather than to a greater dependency on literary sources.

¹Arthur L. White, Ellen G. White: Volume 4 The Australian Years 1891-1900 (Washington, DC: Review & Herald Publishing Assn.), pp. 83-85.

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3. The DA text covers more episodes in the life of Christ than do the two earlier writings. Even the section on the seventy is longer in the DA text than in either of the earlier writings. Since no literary parallels were found in Manuscript 55 no EGW parallels were established between the DA text and the two previous writings. A content analysis of Ellen White's writings is needed, however, to provide modern interpreters with some guidelines on her multiple applications of the various texts. Such comparative studies would no doubt result in a greater appreciation of Ellen White's insights even as modern students of the Bible experience in their comparative studies of the gospels and the prophets.

The DA text goes beyond a discussion of the mission of the seventy to cover the journey of Jesus from Galilee toward Jerusalem, the Perea ministry, and brief references to some of the parables of Jesus associated with the journey.

4. Where the content of the DA text is comparable to the earlier writings we found no significant differences. There were times when the DA text extended the spiritual lessons to be drawn from a given aspect of the narrative on the sending out of the seventy.

5. Out of the 193 sentences of chapter 53 we found literary dependency in 26 or 13% of the chapter. The Bible served as a source for 25 sentences which were not included in the evaluation.

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6. The rating of Strict Independence was given to 142 out of the 193 sentences or 74 percent of the chapter.

7. The average degree of dependency for the 193 sentences is .51. The dependency of the sentences containing literary parallels averages 3.31.

8. William Hanna's Life of Christ is the major source used for the dependent sentences in chapter 53. Of the 26 sentences exhibiting parallels 23 showed the influence of Hanna.

9. The Life of the Lord Jesus Christ by Johann Lange¹ furnished two parallels and Cunningham Geikie's life of Christ supplied one.

10. The Life of Christ by William Hanna was the only source we found to have been used in the previous writings on the topic of chapter 53.

11. There were not enough source parallels in the one earlier writing which revealed literary dependency to establish any patterns on the use of sources.

12. Generally speaking the 26 dependent sentences out of the 193 were mostly descriptive in nature. Since the parallels, however, involve only 13 percent of the text, it is difficult to compare the content of the dependent sentences with the remainder of the text. There is also descriptive content among the independent sentences.

13. The general order of chapter 53 follows that of the Bible once the material from the Fourth Gospel is

¹Lange, op. cit.

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integrated and harmonized with synoptic accounts. The general harmony of the four gospels is difficult to attribute to any given author. It does appear that the basic outline of this chapter, particularly the major episodes, follows that of Hanna. Ellen White provides her own emphases and excursive comment. The resulting construction involving features of the gospel narrative overlaid with practical lessons and spiritual commentary should in our judgment be largely credited to Ellen White. To be more precise than this requires formal content analysis.

14. The one pre-DA text utilized by the DA text was limited to the story on the mission and message of the seventy. We did not find enough literary parallels in this previously written text to justify any claim that its structure was dependent on a source. The fact that the ST article was limited to the work of the seventy also rules out any dependency of the full chapter of the DA on this shorter earlier text.

THE DESIRE OF AGES SENTENCE EVALUATIONS FOR CHAPTER 53

No.	Source	Dependency	No.	Source	Dependency
001.		I1	051.	H/33/405	I2
002.	H/63/407	P2	052.	H/31/405	P2
003.		I1	053.	H/34,35/405	B1
004.	H/62/407	P3	054.	H/37/405	B1
005.	H/413.5	P2	055.	H/37/405	B1
006.		I1	056.	Bible	B2
007.		I1	057.		I1
008.	H/63-65/407	P3	058.		I1
009.		I1	059.	H/40/405	I2
010.	H/67,68/408	P2	060.		I1
011.		I1	061.		I1
012.	Bible	B2	062.		I1
013.		I1	063.		I1
014.		I1	064.		I1
015.		I1	065.	H/412.7	B1
016.		I1	066.	H/414.6	P2
017.		I1	067.	H/415.1	P1
018.		I1	068.	Bible	B2
019.		I1	069.		I1
020.		I1	070.		I1
021.		I1	071.		I1
022.		I1	072.		I1
023.		I1	073.	H/70,73/408	P2
024.		I1	074.		I1
025.		I1	075.		I1
026.		I1	076.		I1
027.		I1	077.		I1
028.		I1	078.		I1
029.		I1	079.		I1
030.		I1	080.		I1
031.		I1	081.		I1
032.		I1	082.		I1
033.		I1	083.		I1
034.		I1	084.	Bible	B2
035.		I1	085.	Bible	B2
036.		I1	086.		I1
037.		I1	087.	Bible	B2
038.		I1	088.		I1
039.		I1	089.		I1
040.	Bible	B2	090.	Bible	B2
041.		I1	091.	L/441.5	P1
042.		I1	092.	L/441.5	B1
043.	H/20/404	P1	093.	Bible	B2
044.		I1	094.	Bible	B2
045.		I1	095.		I1
046.		I1	096.		I1
047.		I1	097.		I1
048.	H/29,32/405	P2	098.		I1
049.	H/32/405	I2	099.		I1
050.	H/23/404	P1	100.		I1

THE DESIRE OF AGES SENTENCE EVALUATIONS FOR CHAPTER 53

No.	Source	Dependency	No.	Source	Dependency
101.		I1	151.		I1
102.		I1	152.		I1
103.		I1	153.		I1
104.		I1	154.		I1
105.	Bible	B2	155.	Bible	B2
106.		I1	156.	Bible	B2
107.		I1	157.		I1
108.		I1	158.		I1
109.		I1	159.		I1
110.		I1	160.		I1
111.		I1	161.		I1
112.		I1	162.		I1
113.	Bible	B2	163.		I1
114.	Bible	B2	164.		I1
115.		I1	165.		I1
116.		I1	166.	Bible	B2
117.		I1	167.		I1
118.		I1	168.		I1
119.		I1	169.		I1
120.		I1	170.		I1
121.		I1	171.		I1
122.		I1	172.		I1
123.	Bible	B2	173.		I1
124.		I1	174.		I1
125.		I1	175.		I1
126.		I1	176.	H/415.4	P2
127.		I1	177.	H/421.2	P1
128.		I1	178.	G/637.4	I2
129.		I1	179.		I1
130.		I1	180.		I1
131.		I1	181.		I1
132.		I1	182.	H/424.7-9	P1
133.		I1	183.	H/426.7-427.4	P2
134.		I1	184.		I1
135.	Bible	B2	185.	Bible	B2
136.		I1	186.	Bible	B2
137.		I1	187.	Bible	B2
138.	Bible	B2	188.		I1
139.		I1	189.		I1
140.		I1	190.		I1
141.		I1	191.		I1
142.		I1	192.	Bible	B2
143.	Bible	B2	193.	Bible	B2
144.		I1	194.		
145.		I1	195.		
146.		I1	196.		
147.		I1	197.		
148.		I1	198.		
149.		I1	199.		
150.		I1	200.		

Pre-Desire of Ages Ellen White Text Evaluations for Chapter 53

No.	Text	Eval.	<u>DA</u>	No.	Text	Eval.	<u>DA</u>
001.	ST (94) 36	P2	4	051.			
002.	ST (94) 38	P2	8	052.			
003.	ST (94) 40	P1	10	053.			
004.	ST (94) 41	P2	10	054.			
005.	ST (94) 42	I2	10	055.			
006.				056.			
007.				057.			
008.				058.			
009.				059.			
010.				060.			
011.				061.			
012.				062.			
013.				063.			
014.				064.			
015.				065.			
016.				066.			
017.				067.			
018.				068.			
019.				069.			
020.				070.			
021.				071.			
022.				072.			
023.				073.			
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025.				075.			
026.				076.			
027.				077.			
028.				078.			
029.				079.			
030.				080.			
031.				081.			
032.				082.			
033.				083.			
034.				084.			
035.				085.			
036.				086.			
037.				087.			
038.				088.			
039.				089.			
040.				090.			
041.				091.			
042.				092.			
043.				093.			
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046.				096.			
047.				097.			
048.				098.			
049.				099.			
050.				100.			

Pre-Desire of Ages Ellen White Literary Sources for Chapter 53

No.	Text	Sources	No.	Text	Sources
001.	ST (94) 36	H/60-62/407	051.		
002.	ST (94) 38	H/63-65/407	052.		
003.	ST (94) 40	H/67/408	053.		
004.	ST (94) 41	H/68/408	054.		
005.	ST (94) 42	H/70/408	055.		
006.			056.		
007.			057.		
008.			058.		
009.			059.		
010.			060.		
011.			061.		
012.			062.		
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016.			066.		
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019.			069.		
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021.			071.		
022.			072.		
023.			073.		
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