

XIV CHAPTER 75 - Before Annas and the Court of Caiaphas

Chapter 75 is the longest chapter from the 15 selected for this investigation. It is also the one chapter selected at random from the 15 to be the "test chapter" for the research project.¹ In many ways the reader will find it quite typical of what has been found in the study of the earlier chapters.

We have handwritten diary comments from the pen of Ellen White, the use of sources in the writing of manuscript typescript and journal articles, literary independence and dependence for the DA text, a tradition of earlier compositions behind the composition of this chapter, an illustration of how the earlier writings were edited and revised for use in The Desire of Ages, and an example of how Ellen White used Scripture and the imagination of other writers in her own Scriptural commentary. There are also those passages where Ellen White exhibits her freedom to move beyond Scripture and her sources to emphasize a special dimension of the story or to impress upon the reader a spiritual or moral lesson.

This chapter also shares in the intricacies and complexities which characterize a number of the chapters already studied. An account of the trial of Jesus before the Jewish religious authorities is present in each of the

¹The original purpose for the establishing of a test chapter was fully discussed under Introduction II.

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four gospels but they are not in agreement on every point. Ellen White's earlier accounts also do not always agree with the DA presentation. In the process of selecting excerpts from the earlier Ellen White writings and moving among the various gospel accounts duplications, omissions, and rearrangement resulted. The reader is urged to review carefully the analysis which follows the text presentation. In the complicated task of tracing the interrelationships of the various texts of the Scriptures, Ellen White, and the literary sources we may have erred. We have, however, endeavored to include the textual evidence in the text presentation or in Appendix D and text references in Appendices A, B, C. This documentation should permit the evaluations to be checked for their accuracy and the analysis to be extended beyond the limits of this investigation.

The biblical narratives supporting the basic story line of chapter 75 are found in Matthew 26:57-27:10; Mark 14:53-15:1; Luke 22:54-23:1; and John 18:13-28. These verses should be reviewed carefully in connection with Ellen White's comments on the trial of Jesus. The order of presentation as well as the expansion of her commentary may reflect the influence of a source or her own independent style even when the content is fundamentally based on Scripture. The harmonization of the four differing gospel accounts is not biblical, strictly speaking. Our concern is

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to compare Ellen White's arrangement of the four accounts into one continuous narrative with the way other writers have written the story line.

Chapter VIII of Spiritual Gifts, I, contains the earliest connected account of Ellen White on "The Trial of Christ." The portion comparable to chapter 75 begins with sentence 1 on page 49 and continues to sentence 62 on page 53. We did not find source parallels in this material nor any direct literary use of the SG text in the DA account. For these reasons we have not included the SG sentences in the text. The literary structure of the SG coverage will be discussed below under redaction analysis.

Ellen White included some comments on Peter's denial of Jesus in Letter 54, 1874.¹ This material was published as part of Testimony 24 in 1875.² The next full treatment of the trial of Jesus is found in The Spirit of Prophecy, III. The story begins in chapter VII, "In the Garden," sentences 1-6 on page 106. Chapter VIII, "In the Judgment Hall," uses 203 sentences to cover the trial of Jesus before the Jewish authorities. The first 13 sentences of chapter IX, "Condemnation of Jesus," form a transition unit. These two paragraphs conclude Ellen White's remarks on the Jewish trial and introduce the reader to the appearances of Jesus before Pilate and Herod which are covered by chapter 77 of the DA text.

¹Written Oct. 24, 1874, to a Brother Lee.

²Cf. 3T 416.

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Space considerations have not allowed us to include the entire text of 3SP on the trial of Jesus before the Sanhedrin. It will be clear from the analysis to follow, however, that the DA text is heavily dependent upon the earlier SP account. The sentences we have listed demonstrate Ellen White's use of March and Hanna, particularly the latter, in this first major treatment of the trial of Jesus.

The denial of Peter is often referred to in the Ellen White writings.¹ Her comment in these manuscripts and articles on the actual denial are generally quite brief. It is not unusual to find also some reference to Judas' betrayal as well. The experiences of Peter and Judas serve as illustrations of the general Christian concerns being addressed in the articles.

We did find, however, five manuscripts plus one diary selection which merit special recognition. These previously written materials allow us to view Ellen White's writings on this chapter at a pre-DA stage and to reconstruct some elements of the process which eventually led to the completed DA text.

These earlier materials also aid us in the location of source parallels in the writings of Ellen White. If the DA,

¹Cf. MS 1, 1878, pp. 20, 21 (very similar to MS 1, 1880); 4T 488; RH, Nov. 16, 1886; RH, Feb. 26, 1895; ST, July 16, 1896; and TM, p. 267 (originally published as Series A, #6, 1896).

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at least in part, is a composition derived from the editing and compiling of several earlier Ellen G. White writings on the same subject, the use or non-use of sources would be more obvious in these earlier individually composed articles and manuscripts. The study of these separate texts of earlier days should also permit us to analyze the independent and dependent materials from the pen of Ellen White which never made it into the DA text or perhaps were never published in any form.

Manuscript 51, 1897, is entitled "In the Judgment Hall" and carries the date of May 20. The initials at the end of the text are "M. V. H.," standing for Minnie Hawkins. Sentences 1-141 have to do with the subject of DA chapter 75. Beginning with sentence 142 the material has to do with DA chapter 76, "Judas."¹ Apart from the use of one paragraph in the Ellen White comments under John 18:20, 21 of the SDA Bible Commentary, Volume 5, p. 1148, and the sentences taken over into the DA text, we found no evidence that this manuscript has ever been published.

Ellen White evidently developed two manuscripts containing material on Caiaphas in September of 1897. Over the initials of "M. H." or Maggie Hare we have Manuscript 101, dated September 26, 1897. The title of this 14-page composition is "The True High Priest." The first 100 sentences (approximately) would appear to correspond with

¹The full text of each of these five manuscripts and one diary selection insofar as they treat the content of this chapter may be found under Appendix D for chapter 75.

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the content of chapter 75. The remaining 110 sentences are closer to the content of chapters 77 and 78. We found no published form of this manuscript.¹ It does not appear that Marian Davis utilized the text of this manuscript in the composition of chapter 75.

A second manuscript copied by Maggie Hare and dated September 26, 1897, carries the title, "Caiaphas." This document, indexed as Manuscript 102, 1897, contains 118 sentences or approximately three typewritten pages of text. The reader will notice that we included portions of this manuscript in the text presentation to illustrate how certain of its sentences were combined with other materials to form sections of the DA texts.²

Our search efforts and those of Timothy Poirier of the White Estate office have failed to uncover any original work of Ellen White on these manuscripts relating to chapter 75.³ As a result, we have no way of establishing which sentences are virtually what Ellen White wrote and which have undergone some change through the editorial work of her literary assistants.

The fourth manuscript (104) treating the condemnation of Jesus and written in 1897 is entitled, "Condemned by the Jews." The earliest form of the text available for our

¹Our search was limited to the section of the text on Caiaphas.

²Manuscript 102, 1897, is quoted in part in the SDA Bible Commentary, Vol. 5, p. 1105. See also The Youth's Instructor, June 7, 1900.

³See below under our discussion of Manuscript 111, 1897, for a possible exception.

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study is a faded typewritten text evidently produced by Minnie Hawkins on September 7, 1897. The file copy most accessible is the "recopied" edition of December 12, 1963. This document of nearly ten pages contains 153 sentences, a good number of which date back to 3SP. Some portions, such as the comments on Peter's denials, are also to be found in the DA text.

The fifth and final Ellen White manuscript on the trial of Jesus before the Jewish authorities is a long treatise of 27 pages covering or touching upon chapters 64, 73, 75, 78, 79, 80, and 81 of the DA text. The first five pages or 91 sentences are of special interest for our study. This lengthy work was given the title, "Our Substitute and Surety" and was copied by Maggie Hare on October 7, 1897.

The text comparisons which follow will show that a number of sentences from Manuscript 111, 1897, found their way into chapter 75. Some of these sentences and others not utilized by Marian Davis in the DA text may be traced back to one of Ellen White's diary journals. Several pages are missing from the diary at the very location where the trial of Jesus is being discussed. Enough of the text remains, however, to permit us to follow the text from the diary, to the manuscript form, to the published DA text. The diary material is from a journal now indexed as Book 18 and carrying the date of 1894.¹

¹A photocopy of the diary text may be found in Appendix D for chapter 75 following the text of Manuscript 111, 1897.

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A few comments of Ellen White on the denial of Peter have been traced to two articles appearing in the Review and Herald. The reference RH(91) is used for sentences taken from the April 7, 1891, issue under the article entitled "The Character of Peter." The other reference, RH(92), refers to part II of "The Privilege of the Followers of Christ." Part I of this series appeared in the July 5, 1892, issue and Part II appeared under the date of July 12, 1892. Similar comments may be found in a Signs of the Times presentation on "Peter's Fall," November 11, 1897.

If chapter 75 is to be representative of the DA text in general, we should expect to find a number of literary sources behind the DA text. Indeed this is the case. To help the reader understand the symbols used for titles, we list by way of introduction each of the sources having at least one literary parallel in this chapter. We also provide the bibliographical documentation for those who wish to read the full text of the sources we have identified.¹ We are listing the sources in chronological sequence beginning with the literary source dated earliest.² The

¹Many of these lives of Christ went through multiple printings. Some editions involved revisions and changes in pagination. Please note the publication date of the respective work for locating the text used in this research report.

²Ordinarily we would not repeat the bibliographical information for those works to which reference has been made in the earlier chapters. We are repeating such data here, however, because this chapter will be circulated as an "independent" chapter illustrating the nature and method of the research project.

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letters enclosed by brackets refer to the title of the work. These letters follow the last name of the author of the source quotation. Since authors often wrote more than one book we need more than just the writer's name to identify the particular literary source document.

The literary sources for chapter 75 are: James Bennett, Lectures on the History of Jesus Christ, 2 vols., 2nd edition (London: F. Westley & A. H. Davis, 1828), [LHJC]; John Harris, The Great Teacher (Amherst: J. S. & C. Adams, 1836), [GT]; Friedrich W. Krummacker, The Suffering Saviour (New York: Robert Carter & Brothers, 1855), [SS]; J. H. Ingraham, The Prince of the House of David (Boston: Roberts Brothers, 1888), [PHD]; William Hanna, The Life of Christ (New York: American Tract Society, 1863), [LC]; Daniel March, Walks and Homes of Jesus (Philadelphia: Presbyterian Publication Committee, 1866), [WHJ]; Joseph Hall, Scripture History; or Contemplations on the Historical Passages of the Old and New Testaments (New York: American Tract Society, 1868), [HPONT]; George Jones, Life-Scenes from the Four Gospels (Philadelphia: J. C. Garrigues & Co., 1868), [LSFG]; Frederic W. Farrar, The Life of Christ (New York: Hurst & Co., 1874), [LC]; Cunningham Geikie, The Life and Words of Christ (New York: United States Book Company, (1879), [LC]; Charles F. Deems, Who Was Jesus (New York: J. Howard Brown, 1880), [WWJ]; John Kitto, Daily Bible Illustrations, Vol. III (New York: Robert Carter & Brothers, 1881), [DBI]; Alfred Edersheim, The Life and Times

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of Jesus the Messiah, 2 vols. (New York: E. R. Herrick &
Co., 1886), [LTJM]; and Samuel J. Andrews, The Life of Our
Lord upon the Earth Considered in its Historical,
Chronological, and Geographical Relations (New York:
Charles Scribner's Sons, 1891), [LOL].

Full documentation of translators, alternate titles, et
cetera, may be found by consulting the bibliography of this
report.

In several instances we have listed a source parallel
opposite a DA sentence which has been evaluated as
independent. At times we have included more than one
literary parallel for the DA sentence. The multiple
listings will permit the reader to enter more fully into the
nature of this research project by checking our evaluations
against other possibilities.

Manuscript 51 includes a number of sentences not
specifically related to the content of chapter 75 as the DA
text now reads. Rather than moving these sentences to a
separate section independent of the DA text, thereby
splitting MS 51 into several sections and frustrating
contextual considerations, we chose to mark the unrelated
portions of MS 51 by enclosing such sentences between broken
lines in the left margins. With the full text of MS 51
present the reader will be able to appreciate how the
manuscript was edited for the DA text, and also how sources
were used in its composition. Diary(94) and MS 111,
beginning on page 583, are treated in a similar manner.

DA1/698 OVER the brook Kedron, past gardens and olive groves, and through the hushed streets of the sleeping city, they hurried Jesus. [F/10/596] (P1)

MS(51)1 It was past midnight when Jesus was hurried from the garden of Gethsemane, through the hushed streets of the sleeping city, to the palace of the high priest. [F/10/596] [M/5/310] (V2)

DA2/698 It was past midnight, and the cries of the hooting mob that followed Him broke sharply upon the still air. [B/361.2] (P2)

3SP1/106 Jesus was hurried off by the hooting mob. [M/6/310] (P1)

DA3/698 The Saviour was bound and closely guarded, and He moved painfully. [B/361.1] (P1)

3SP2/106 He moved painfully, for his hands were tightly bound and he was closely guarded. [B/361.1] (P1)

DA4/698 But in eager haste His captors made their way with Him to the palace of Annas, the ex-high priest. [F/12/596] (P2)

3SP3/106 He was first conducted to the house of Annas, the father-in-law of the high priest, the man whose counsel was sought and carried out by the Jewish people as the voice of God. [M/6,7/310] (P1)

MS(51)2 This palace was occupied by the principle actors in the plan of [sic] obtain possession of Christ,--Annas, and his son-in-law [sic], Caiaphas. [F/11/596] (P1)

MS(51)3 Beacuse [sic] Jesus had rebuked the hypocrisy and avarice of the chief priests and rulers, they evidenced a most bitter hatred against him. [F/30/599] (P2)

10/596 Midnight was already passed as they hurried Him, from the moonlit shadows of green Gethsemane, through the hushed streets of the sleeping city, to the palace of the High Priest. [Farrar, LC]

5/310 It is now past midnight. . . [March, WHJ]

361.2 Their torches blaze around, and the midnight rabble that attends such seizures, follow, hooting and insulting his sacred majesty, his divine dignity, and unrivalled worth. [Bennett, LHJC]

6/310 First walking painfully with bound hands amid the rude and merciless mob, Jesus is hurried down and up the steep path through the city gate to the house of Annas. [March, WHJ]

361.1 Behold the Son of God, with his hands tied behind him, and his feet fettered, so that he moved slowly, and with pain, while a guard of soldiers, and a posse of constables, with staves and clubs, surround him. [Bennett, LHJC]

12/596 They led him to Annas first. [Farrar, LC]

7/310 Not for a formal trial did they bring him there, but only that the old father-in-law of the high priest, the man whose counsel was of the highest authority in the nation, might have the dreadful satisfaction of seeing Jesus of Nazareth a prisoner. [March, WHJ]

11/596 It seems to have been jointly occupied by the prime movers in this black iniquity, Annas and his son-in-law, Joseph Caiaphas. [Farrar, LC]

360.5 From Gethsemane, they led our Lord across the valley of Jehoshaphat, as it was called, and over the brook Kedron, into Jerusalem, by the sheep-gate, and up to the house of Annas, who was father-in-law to Caiaphas the high priest. [Bennett, LHJC]

30/599 It is most remarkable, and, so far as I know, has scarcely ever been noticed, that, although the Pharisees undoubtedly were actuated by a burning hatred against Jesus, and were even so eager for His death, as to be willing to co-operate with the aristocratic and priestly Sadducees-- [Farrar, LC]

MS(51)4a The Sadducees were still more bitter,
[F/35/600] (P1)

MS(51)4b although Jesus had not directed against
them so plain and decided a reproof as against the
Pharisees. [F/37/600] (P2)

MS(51)5 But it was at His second act of cleansing
the temple, that their most bitter enmity was
aroused. [F/39/600] (P2)

MS(51)6 In his act in interfering with the
merchandise in the temple court, he set aside and
condemned all the arrangement which to them was great
gain. [F/43,44/600,601] (P2)

MS(51)7 He told them that they had made the temple
courts a den of thieves. (B2)

MS(51)8 By their extortion and dishonesty, they had
made the service of God contemptible. [F/46/601]
(I2)

MS(51)9 Avarice was the besetting sin of the Jews.
[F/45/601] (V2)

35/600 There seems, indeed, to be a hitherto unnoticed circumstance which, while it would kindle to the highest degree the fury of the Sadducees, would rather enlist in Christ's favor the sympathy of their rivals. [Farrar, LC]

37/600 Morally insignificant--the patrons and adherents of opinions which had so little hold upon the people that Jesus had never directed against them one tithe of the stern denunciation which He had levelled at the Pharisees--they had played but a very minor part in the opposition which had sprung up round the Messiah's steps. [Farrar, LC]

39/600 Whence, then, this sudden outburst of the very deadliest and most ruthless opposition? It is a conjecture that has not yet been made, but which the notices of the Talmud bring home to my mind with strong conviction, that the rage of these priests was mainly due to our Lord's words and acts concerning that House of God which they regarded as their exclusive domain, and, above all, to his second public cleansing of the Temple. [Farrar, LC]

43/600 But again, it may be asked, Is there any reason beyond this bold infraction of their authority, this indignant repudiation of an arrangement which they had sanctioned, which would have stirred up the rage of these priestly families? [Farrar, LC]

44/601 Yes--for we may assume from the Talmud that it tended to wound their avarice, to interfere with their illicit and greedy gains. [Farrar, LC]

46/601 It was they who had founded the chanujoth--the famous four shops under the twin cedars of Olivet--in which were sold things legally pure, and which they had manipulated with such commercial cunning as artificially to raise the price of doves to a gold coin apiece, until the people were delivered from this gross imposition by the indignant interference of a grandson of Hillel. [Farrar, LC]

45/601 Avarice--the besetting sin of Judas--the besetting sin of the Jewish race--seems also to have been the besetting sin of the family of Hanan. [Farrar, LC]

MS(51)10 It was on this point that Judas was overcome. [F/45/601] (P1)

MS(51)11 The erection of stalls for sales brought in great profits, and any interference with these plans for extortion and commercial income, was an act that would not be tolerated. [F/47,48/601] (P2)

MS(51)12 And now that Jesus was within their power, all feelings of sympathy and humanity went out of their hearts. (I1)

MS(51)13 They were fiends. (I1)

MS(51)14 The bitter contempt and hatred which the ex-High priest had for Jesus, was illy concealed when he accosted him. [F/50/601] (I2)

MS(51)15 But he was forced to keep his intense malice under cover as much as possible. [F/51/601] (P1)

DA5/698 Annas was the head of the officiating priestly family, and in deference to his age he was recognized by the people as high priest. [G/744.9] (P1)

DA6/698 His counsel was sought and carried out as the voice of God. [M/7/310] (P2)

DA7/698 He must first see Jesus a captive to priestly power. [M/7/310] (P2)

3SP4/106 Annas craved the fearful satisfaction of first seeing Jesus of Nazareth a bound captive. [M/7/310] (P1)

47/601 There is every reason to believe that the shops which had intruded even under the Temple porticoes were not only sanctioned by their authority, but even managed for their profit. [Farrar, LC]

48/601 To interfere with these was to rob them of one important source of that wealth and worldly comfort to which they attached such extravagant importance. [Farrar, LC]

49/601 There was good reason why Hanan, the head representative of "the viper brood," as a Talmudic writer calls them, should strain to the utmost his cruel prerogative of power to crush a Prophet whose actions tended to make him and his powerful family at once wholly contemptible and comparatively poor. [Farrar, LC]

50/601 Such then were the feelings of bitter contempt and hatred with which the ex-High Priest assumed the initiative in interrogating Jesus. [Farrar, LC]

51/601 The fact that he dared not avow them--nay, was forced to keep them wholly out of sight--would only add to the intensity of his bitterness. [Farrar, LC]

744.9 On reaching Jerusalem, Jesus was first led to the mansion of Hanas, the head of the reigning priestly family, either in deference to his recognized influence, or because, as the oldest high priest, he was still recognized as the rightful, if not legal, dignitary. [Geikie, LC]

7/310 Not for a formal trial did they bring him there, but only that the old father-in-law of the high priest, the man whose counsel was of the highest authority in the nation, might have the dreadful satisfaction of seeing Jesus of Nazareth a prisoner. [March, WHJ]

DA8/698 He must be present at the examination of the prisoner, for fear that the less-experienced Caiaphas might fail of securing the object for which they were working. [E/547.7] (P3)

DA9/698 His artifice, cunning, and subtlety must be used on this occasion; for, at all events, Christ's condemnation must be secured. [E/547.7] (P2)

MS(51)16 They had no legal right to take this matter in hand at this time. [F/52/601] (P1)

MS(51)17 They knew they had no charge against Christ by which they could hold him a prisoner or condemn him as a malefactor; but they designed, in secret consultation, to charge him with guilt, and thus draw something from his own lips which they could with their own additions, their wresting and perversion, so construe as to make stand against him. (11)

DA10/698 Christ was to be tried formally before the Sanhedrin; but before Annas He was subjected to a preliminary trial. [H/10/633] (V2)

DA11/698 Under the Roman rule the Sanhedrin could not execute the sentence of death. [A/511.2] (P1)

DA12/698 They could only examine a prisoner, and pass judgment, to be ratified by the Roman authorities. [A/511.2] (P1)

DA13/698+ It was therefore necessary to bring against Christ charges that would be regarded as criminal by the Romans. (11)

DA14/699 An accusation must also be found which would condemn Him in the eyes of the Jews. (11)

547.7 He [Annas] was as resolutely bent on His Death as his son-in-law, though with his characteristic cunning and coolness, not in the hasty, bluff manner of Caiaphas. [Edersheim, LTJM]

52/601 Even his method of procedure seems to have been as wholly illegal as was his assumption, in such a place and at such an hour, of any legal function whatever. [Farrar, LC]

10/663 It was in this hall, and before Annas, that Jesus was subjected to that preliminary informal examination recorded in the eighteenth chapter of the gospel of St. John, ver. 19-24. He was to be formally tried, with show at least of law, before the Sanhedrim, the highest of the Jewish courts; but this could not be done at once. [Hanna, LC]

511.2 While the Sanhedrin had power to try those charged with capital offenses, it had no power to execute the sentence of death. "It was only in cases in which such sentence of death was pronounced, that the judgement required to be ratified by the authority of the procurator." (Schuerer). [Andrews, LOL]

311.7 The sentence of the Sanhedrim must now be confirmed, and executed by the civil power, or it will be of no effect. [March, WHJ]

15/664 But they could not act without their colleagues, nor pronounce any sentence which they might call upon the Roman governor at once to ratify and execute. [Hanna, LC]

DA15/699 Not a few among the priests and rulers had been convicted by Christ's teaching, and only fear of excommunication prevented them from confessing Him. (11)

DA16/699 The priests well remembered the question of Nicodemus, "Doth our law judge any man, before it hear him, and know what he doeth?" John 7:51. (11)

DA17/699 This question had for the time broken up the council, and thwarted their plans. (11)

DA18/699 Joseph of Arimathaea and Nicodemus were not now to be summoned, but there were others who might dare to speak in favor of justice. (11)

DA19/699 The trial must be so conducted as to unite the members of the Sanhedrin against Christ. (11)

DA20/699 There were two charges which the priests desired to maintain. [H/17b/664] (P1)

3SP85/113 They brought two charges against him, by one or both of which they meant to effect his condemnation. [H/17b/664] (P2)

DA21/699 If Jesus could be proved a blasphemer, He would be condemned by the Jews. [D/641.9] (P1)

DA22/699 If convicted of sedition, it would secure His condemnation by the Romans. [D/641.9] (P1)

3SP86/113 One was that he was a disturber of the peace, the leader of a rebellion. [H/17b/664] (P2)

DA23/699 The second charge Annas tried first to establish. (11)

DA24/699 He questioned Jesus concerning His disciples and His doctrines, hoping the prisoner would say something that would give him material upon which to work. [H/16,17a/664] (P1)

17b/664 . . . and pointing to the two main charges to be afterwards brought against him, of being a disturber of the public peace, and a teacher of blasphemous doctrines.
[Hanna, LC]

641.9 It will be perceived that his persecutors desired to obtain evidence against him on two counts,--first blasphemy; secondly, sedition: on the first they could condemn him to death as lord's spiritual, and on the second the Roman power could execute him. [Deems, WWJ]

16,17a/664 . . . Annas may prepare the way by sounding Christ, in a far-off, unofficial, conversational manner, and may perhaps extract from his replies some good material upon which the court may afterward proceed. Calling Jesus before him, he puts to him some questions about his disciples and his doctrine; [Hanna, LC]

MS(51)18 The High priest questioned him in regard to his doctrines. [F/ 53/601] (P1)

DA25/699 He thought to draw out some statement to prove that He was seeking to establish a secret society, with the purpose of setting up a new kingdom. [H/18,19/664] (P2)

DA26/699 Then the priests could deliver Him to the Romans as a disturber of the peace and a creator of insurrection. [H/20/664] (P2)

3SP93/114 Jesus was well aware that his questioner designed to draw some statement from him which should awaken the fears of the Roman authorities that he was seeking to establish a secret society with the purpose of finally setting up a new kingdom. [H/18-20/664] (P2)

DA27/699 Christ read the priest's purpose as an open book. [H/23/664] (P2)

DA28/699 As if reading the inmost soul of His questioner, He denied that there was between Him and His followers any secret bond of union, or that He gathered them secretly and in the darkness to conceal His designs. [H/23,24/664] (P1)

DA29/699 He had no secrets in regard to His purposes or doctrines. [H/24/664] (P1)

3SP94/114 He therefore plainly stated to Annas that he had no secrets in regard to his purpose or doctrines. [H/24/664] (P2)

DA30/699 "I spake openly to the world," He answered; "I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." [H/25/664] (B1)

53/601 Anxious, at all hazards, to trump up some available charges of secret sedition, or of unorthodox teaching, he questioned Jesus of His disciples and of His doctrine.
[Farrar, LC]

18,19/664 First, then about his disciples: Annas would like to know what this gathering of men around him meant; this forming them into a distinct society. By what bond or pledge to one another were the members of this new society united; what secret instructions had they got; what hidden objects had they in view? [Hanna, LC]

20/664 Though Christ might not reveal the secrets of this combination, yet, let it but appear--as by his very refusal to give the required information it might be made to do--that an attempt was here being made to organize a confederation all over the country, how easy it would be to awaken the jealousy of the Roman authorities, and get them to believe that some insurrectionary plot was being hatched which it was most desirable at once to crush, by cutting off the ringleader. [Hanna, LC]

23/664 Penetrating at once his design, knowing thoroughly what his real meaning and purposes were, our Lord utterly and indignantly denies the charge that was attempted thus to be fastened on him. [Hanna, LC]

24/664 Neither as to his disciples, nor as to his doctrine--neither as to the instructions given to his followers, nor as to the bonds of their union and fellowship with one another, had there been anything of the concealed or the sinister; not one doctrine for the people without, and another for the initiated within; no meetings under cloud of night in hidden places for doubtful or dangerous objects. [Hanna, LC]

25/664 "I spake," said Jesus, "openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret"--that is, in the sense in which I know that you mean and use the term secret--"have I said nothing; why askest thou me?" [Hanna, LC]

MS(51)19 But the answer was calmly given, "I spake openly to the world; I ever taught in the synagogues; and in the temple, whither the Jews always resort; and in secret have I said nothing. [F/54,56/601] (B1)

DA31/699 The Saviour contrasted His own manner of work with the methods of His accusers. [F/59a/602] (P2)

MS(51)22 Jesus would contrast [?] his manner of work with that of his accusers. [F/59a/602] (P2)

DA32/699 For months they had hunted Him, striving to entrap Him and bring him before a secret tribunal, where they might obtain by perjury what it was impossible to gain by fair means. (I1)

DA33/699 Now they were carrying out their purpose. (I1)

DA34/699 The midnight seizure by a mob, the mockery and abuse before He was condemned, or even accused, was their manner of work, not His. [F/59b/602] (P2)

MS(51)23 This midnight seizure by a mob, this cruel mockery and abuse before he was even accused or condemned, was their manner, not his. [F/59b/602] (P2)

DA35/699 Their action was in violation of the law. [F/80/615] (P1)

MS(51)127 They had violated every principle of the law. [F/80/615] (P1)

DA36/699 Their own rules declared that every man should be treated as innocent until proved guilty. [F/80/615] (V2)

MS(51)128 Their own rule of action declared that every criminal should be treated as innocent until his guilt was apparent. [F/80/615] (V2)

DA37/699 By their own rules the priests stood condemned. (I1)

54/601 The answer, for all its calmness, involved a deep reproof. [Farrar, LC]

55/601 "I have spoken openly to the world; I ever taught in the synagogue and in the Temple, where all the Jews come together, and in secret I said nothing. [Farrar, LC]

59a/602 The emphatic repetition of the 'I,' and its unusually significant position at the end of the sentence, show that a contrast was intended; as though He had said, [Farrar, LC]

59b/602 "This midnight, this sedition, this secrecy, this indecent mockery of justice, are yours, not mine. [Farrar, LC]

80/615 But He would not repeat it, in spite of their insistence, because He knew that it was open to their wilful misinterpretation, and because they were acting in flagrant violation of their own express rules and traditions, which demanded that every arraigned criminal should be regarded and treated as innocent until his guilt was actually proved. [Farrar, LC]

DA38/699 Turning upon His questioner, Jesus said, "Why askest thou Me?" (B2)

3SP95/114 Turning upon his interrogator he said with startling emphasis, "Why askest thou me?" (B2)

MS(51)20 Why askest thou me? (B2)

DA39/699 Had not the priests and rulers sent spies to watch His movements, and report His every word? [H/29/665] (P1)

3SP96/114 Had not the priests and rulers sent spies to watch his movements and report his every word? [H/29/665] (P1)

DA40/699+ Had not these been present at every gathering of the people, and carried to the priests information of all His sayings and doings? (I1)

3SP97/114 Had they not been present at every gathering of the people, and carried information of all his sayings and doings on these occasions to the priests? (I1)

DA41/700 "Ask them which heard Me, what I have said unto them," replied Jesus; "behold, they know what I said." (B2)

3SP98/114 "Ask them that heard me, what I have said," replied Jesus; and his words were a rebuke to Annas, who had hunted him for months, striving to entrap him, and to bring him before a secret tribunal, in which the people could have no voice, that he might obtain by perjury what it was impossible to gain by fair means. (I1)

MS(51)21 "Ask them which heard me," pointing to those around him "what I have said unto them: behold, they know what I said." [F/57,58/601] (B1)

MS(51)24 His work was open to all. (I1)

MS(51)25 He had nothing in his doctrines that he concealed. (I1)

DA42/700 Annas was silenced by the decision of the answer. [H/34/665] (P1)

56/601 **Why askest thou me?"** [Farrar, LC]

28,29/665 **"Why askest thou me?"** Art thou really so ignorant as thou pretendest to be; thou who hast had thy spies about me for well-nigh three years, tracking my footsteps, watching my actions, reporting my words? [Hanna, LC]

30,31/665 **"Why askest thou me?"** Dost thou really care to know, as these questions of thine would seem to indicate? then go, **"ask them which heard me, what I have said unto them: behold they know what I said."** [Hanna, LC]

57/601 **Ask those who have heard me what I said to them.** [Farrar, LC]

58/601 Lo! these"--pointing, perhaps to the bystanders--
"know what I said to them." [Farrar, LC]

34/665 It seems to have silenced the high priest. [Hanna, LC]

3SP99/114 The words of Jesus were so close and pointed that the high priest felt that his very soul was being read by his prisoner. [F/62/602] (I2)

MS(51)26 Thus he rebuked their position, and unveiled the hypocrisy of the Sadducees. [F/62/602] (P2)

DA43/700 Fearing that Christ would say something regarding his course of action that he would prefer to keep covered up, he said nothing more to Him at this time. [H/36/665] (I2)

3SP100/114 Though Annas was filled with hatred against Jesus at these words, he disguised it until a more fitting opportunity presented itself of giving vent to his malice and jealousy. [H/36/665] (P2)

MS(51)27 His accusers sought to turn the conversation by falling back upon the dignity of their position. (I1)

DA44/700 One of his officers, filled with wrath as he saw Annas silenced, struck Jesus on the face, saying, "Answerest Thou the high priest so?" [H/37/665] (P2)

3SP101/114+ But one of the servants of the high priest, assuming that his master was not treated with due respect, struck Jesus in the face, saying, "Answerest thou the high priest so?" [H/37/665] (P2)

MS(51)28 "Answerest thou the high priest so?" said one, while he smote the sacred face with his hand. [F/63/602] (P2)

MS(51)29 How did angels of God look upon this scene, and see their loved Commander smitten by sacriligious [sic] hands? (I1)

MS(51)30 They longed to take Jesus away from these wicked men. (I1)

DA45/700 Christ calmly replied, "If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me?" (B2)

62/602 Even the minions of Annas felt the false position of their master under this calm rebuke; they felt that before the transparent innocence of this youthful Rabbi of Nazareth the hoary hypocrisy of the crafty Sadducee was abashed. [Farrar, LC]

36/665 Whatever resentment he cherished at being checked and spoken to in such a manner, he refrained from any expression of it, biding the hour when all his bitter pent-up hatred of the Nazarene might find fitter and fuller vent. [Hanna, LC]

37/664 But there was one of his officers who could not so restrain himself, who could not bear to see his master thus, as he thought, insulted, and who, in the heat of his indignation, struck Christ with the palm of his hand-- [Hanna, LC]

38/664 but when that first stroke was inflicted, with the question, "Answerest thou the high priest so?" Jesus did not receive it in silence. [Hanna, LC]

63/602 "Answerest thou the High Priest so?" said one of them with a burst of illegal insolence; and then, unreprieved by this priestly violator of justice, he profaned with the first infamous blow the sacred face of Christ. [Farrar, LC]

39/665 He answered the question by another: "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" [Hanna, LC]

DA46/700 He spoke no burning words of retaliation. (I1)

MS(51)31 But Jesus did not retaliate. (I1)

MS(51)32 This insult was a part of the humiliation he was to bear. [F/65/602] (I2)

DA47/700 His calm answer came from a heart sinless, patient, and gentle, that would not be provoked. [H/42-44/666] (I2)

MS(51)33 There was no resentment in his voice as he reproved the illegal act: "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" [F/66/602] (P1)

DA48/700 Christ suffered keenly under abuse and insult. (I1)

DA49/700 At the hands of the beings whom He had created, and for whom He was making an infinite sacrifice, He received every indignity. (I1)

DA50/700 And He suffered in proportion to the perfection of His holiness and His hatred of sin. [H/340.2] (V2)

DA51/700 His trial by men who acted as fiends was to Him a perpetual sacrifice. [H/340.2] (I2)

DA52/700 To be surrounded by human beings under the control of Satan was revolting to Him. [H/340.2] (P1)

MS(51)34 At last Jesus entrenched himself in silence. (I1)

MS(51)35 He saw that nothing would avail in such company, and before such a tribunal, where neither conscience or fear of God had any control, but whose worse passions were fired with intense hatred. (I1)

DA53/700 And He knew that in a moment, by the flashing forth of His divine power, He could lay His cruel tormentors in the dust. [B/364.6] (P2)

65/602 The insult was borne with noble meekness. [Farrar, LC]

42-44/666 More difficult, also, than any silence, to imitate that gentle answer. The lips might be sealed, while the heart was burning with anger. But it was out of the depths of a perfect patience, a gentleness which nothing could irritate, that the saying came: "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" [Hanna, LC]

66/602 but He, the Son of God--He who was infinitely above all apostles and all angels--with no flash of anger, with no heightened tone of natural indignation, quietly reproved the impudent transgressor with the words, "If I spoke evil, bear witness concerning the evil; but if well, why smitest thou me?" [Farrar, LC]

340.2 . . . '(He) suffered, being tempted,' suffered in proportion to the perfection of his holiness, and the depth of his aversion to sin; but though his residence in an atmosphere of sin was revolting to his purity, though the presence of depravity made his continuance here a perpetual sacrifice, his love induced him to submit, . . . [Harris, GT]

67/602 It was clear that nothing more could be extorted from Him; that before such a tribunal He would brook no further question. [Farrar, LC]

364.6 Christ could, though his hands were bound, have struck the man to death; as he, with a word or a look, lately brought a host to the dust. [Bennett, LHJC]

3SP103/115 The Majesty of Heaven might have summoned to his aid legions of loyal angels to protect him against the malignity of his enemies; but it was his mission, in the character of humanity, meekly to endure taunts and stripes, leaving an example of patient forbearance to the children of men.
[M/319.1] (I2)

DA54/700 This made the trial the harder to bear. (I1)

DA55/700 The Jews were looking for a Messiah to be revealed in outward show. (I1)

DA56/700 They expected Him, by one flash of overmastering will, to change the current of men's thoughts, and force from them an acknowledgment of His supremacy. (I1)

DA57/700 Thus, they believed, He was to secure his own exaltation, and gratify their ambitious hopes. (I1)

DA58/700 Thus when Christ was treated with contempt, there came to Him a strong temptation to manifest His divine character. (I1)

DA59/700 By a word, by a look, He could compel His persecutors to confess that He was Lord above kings and rulers, priests and temple. (I1)

DA60/700 But it was His difficult task to keep to the position He had chosen as one with humanity. (I1)

DA61/700 The angels of heaven witnessed every movement made against their loved Commander. (I1)

DA62/700 They longed to deliver Christ. (I1)

DA63/700 Under God the angels are all-powerful. (I1)

DA64/700 On one occasion, in obedience to the command of Christ, they slew of the Assyrian army in one night one hundred and eighty-five thousand men. (I1)

319.1 He could summon legions of God's mighty angels to his assistance with a word. He could doom all his enemies to everlasting destruction in a moment. [March, WHJ]

DA65/700 How easily could the angels, beholding the shameful scene of the trial of Christ, have testified their indignation by consuming the adversaries of God! (I1)

DA66/700 But they were not commanded to do this. (I1)

DA67/700+ He who could have doomed His enemies to death bore with their cruelty. (I1)

DA68/703 His love for His Father, and His pledge, made from the foundation of the world, to become the Sin Bearer, led Him to endure uncomplainingly the coarse treatment of those He came to save. (I1)

DA69/703 It was a part of His mission to bear, in His humanity, all the taunts and abuse that men could heap upon Him. (I1)

DA70/703 The only hope of humanity was in this submission of Christ to all that He could endure from the hands and hearts of men. (I1)

DA71/703 Christ had said nothing that could give His accusers an advantage; yet He was bound, to signify that He was condemned. [F/68a/602] (I2)

MS(51)36 Then he was bound, signifying that he was condemned, though un heard [sic] and unsentenced.
[F/68a/602] (V2)

DA72/703 There must, however, be a pretense of justice.
[H/48/666] (P1)

DA73/703 It was necessary that there should be the form of a legal trial. [H11/663] (P2)

DA74/703 This the authorities were determined to hasten.
(I1)

DA75/703 They knew the regard in which Jesus was held by the people, and feared that if the arrest were noised abroad, a rescue would be attempted. (I1)

68a/602 Bound, in sign that He was to be condemned--though unheard and unsentenced [Farrar, LC]

48/666 That the appearance of justice may be preserved, they must have witnesses; [Hanna, LC]

11/663 He was to be formally tried, with show at least of law, before the Sanhedrim, the highest of the Jewish courts; but this could not be done at once. [Hanna, LC]

DA76/703 Again, if the trial and execution were not brought about at once, there would be a week's delay on account of the celebration of the Passover. (11)

DA77/703 This might defeat their plans. (11)

DA78/703 In securing the condemnation of Jesus they depended largely upon the clamor of the mob, many of them the rabble of Jerusalem. (11)

DA79/703 Should there be a week's delay, the excitement would abate, and a reaction would be likely to set in. (11)

DA80/703 The better part of the people would be aroused in Christ's favor; many would come forward with testimony in His vindication, bringing to light the mighty works He had done. (11)

DA81/703 This would excite popular indignation against the Sanhedrin. (11)

DA82/703 Their proceedings would be condemned, and Jesus would be set free, to receive new homage from the multitudes. (11)

DA83/703 The priests and rulers therefore determined that before their purpose could become known, Jesus should be delivered into the hands of the Romans. (11)

DA84/703 But first of all, an accusation was to be found. (11)

DA85/703 They had gained nothing as yet. (11)

DA86/703 Annas ordered Jesus to be taken to Caiaphas. (B2)

DA87/703 Caiaphas belonged to the Sadducees, some of whom were now the most desperate enemies of Jesus.
[F/69a,71/602] (P1)

69a/602 Caiaphas, like his father-in-law, was a Sadducee--
[Farrar, LC]

71/602 There . . . a few of the most desperate enemies of
Jesus among the Priests and Sadducees were met. [Farrar,
LC]

MS(51)39 Some of the most desperate enemies of Jesus were among the Sadducees, and who with the priests and rulers composed the Sanhedrim. [F/71,72/603] (P1)

DA88/703 He himself, though wanting in force of character, was fully as severe, heartless, and unscrupulous as was Annas. [F/69/602] (P1)

MS(51)37 Annas had him taken to Caiaphas, his son-in-law, a Sadducee, fully as severe, heartless and unscrupulous as himself, but wanting in force of character. [F/68b,69/602] (P1)

MS(51)38 In his house Jesus was again illegally criticised. [F/70/602] (P2)

DA89/703 He would leave no means untried to destroy Jesus. (I1)

DA90/703 It was now early morning, and very dark; by the light of torches and lanterns the armed band with their prisoner proceeded to the high priest's palace. [M/1,8/310] (P1)

3SP1/107 THE armed band, with their prisoner, threaded the dark and narrow streets, guided by torches and lanterns, for it was yet early morning and very dark. [M/1,8/310] (P1)

3SP2/107 Amid insult and mockery, the Saviour was hurried to the palace of the officiating high priest, Caiaphas. [M/8/310] (P1)

DA91/703 Here, while the members of the Sanhedrin were coming together, Annas and Caiaphas again questioned Jesus, but without success. [H/12,16/663] (I2)

3SP84/113 While the members of the Sanhedrim council were being called together, Annas and Caiaphas the priest questioned Jesus, with the purpose of provoking him to make some statement which they could use to his disadvantage. [H/12,16/663] (P2)

3SP3/107 Here he was coarsely accused by his persecutors, and sneeringly questioned by the priest, and reviled by the whole assembly. [M/9/311] (P1)

72/603 To form a session of the Sanhedrim there must at least have been twenty-three members present. [Farrar, LC]

68b/602 --Annas sent Him across the court-yard to Joseph Caiaphas, his son-in-law, who, not by the grace of God, but by the grace of the Roman Procurator, was the titular High Priest. [Farrar, LC]

69/602 Caiaphas, like his father-in-law, was a Sadducee--equally astute and unscrupulous with Annas, but endowed with less force of character and will. [Farrar, LC]

70/602 In his house took place the second private and irregular stage of the trial. [Farrar, LC]

1/310 . . . The armed band appears. . . [March, WHJ]

8/310 Then out again into the dark, narrow streets, finding their way by the uncertain light of lanterns and torches, they hurry their unresisting victim with insults and mockery to the palace of Caiaphas. [March, WHJ]

12,16/663 Some time was needed to call the members of that court together, and to consult as to the conduct of the trial. . . .While the messengers, however, are despatched to summon them, and the members of the Sanhedrim are gathering, Annas may prepare the way by sounding Christ, in a far-off, unofficial, conversational manner, and may perhaps extract from his replies some good material upon which the court may afterward proceed. [Hanna, LC]

9/311 Here he is questioned by the high priest, testified against by false witnesses, smitten by the officers, reviled by the whole assembly,. . . [March, WHJ]

DA92/703 When the council had assembled in the judgment hall, Caiaphas took his seat as presiding officer.
[H/46/666] (P1)

DA93/703 On either side were the judges, and those specially interested in the trial. [I/359.2,.7] (P2)

DA94/703+ The Roman soldiers were stationed on the platform below the throne. [I/359.7] (P2)

DA95/704 At the foot of the throne stood Jesus. [I/359.7] (P1)

DA96/704 Upon Him the gaze of the whole multitude was fixed. (I1)

DA97/704 The excitement was intense. (I1)

DA98/704 Of all the throng He alone was calm and serene.
[I/360.7] (V2)

DA99/704 The very atmosphere surrounding Him seemed pervaded by a holy influence. [I/361.1] (P2)

DA100/704 Caiaphas had regarded Jesus as his rival.
[I/359.3] (P1)

DA101/704 The eagerness of the people to hear the Saviour, and their apparent readiness to accept His teachings, had aroused the bitter jealousy of the high priest. [I/359.3] (I2)

DA102/704 But as Caiaphas now looked upon the prisoner, he was struck with admiration for His noble and dignified bearing. [I/360.7] (I2)

DA103/704 A conviction came over him that this Man was akin to God. (I1)

46/666 But now at last the whole council has assembled, Caiaphas has taken his seat as president, and they go more formally to work. [Hanna, LC]

359.2 A score of the elders and chief priests were standing about him, their dark, eager faces earnestly watching the entrance, to get a look at the approaching Prophet [Ingraham, PHD]

359.7 The Roman soldiers, with clanging steel, marched in, and arrayed themselves on either side of the High Priest's throne, leaving Jesus standing alone before its footstool. [Ingraham, PHD]

360.7 He alone, of all that countless host, He alone was calm--serene--fearless! [Ingraham, PHD]

361.1 Jesus remained unmoved. His bearing was marked by a certain divine dignity, while an expression of holy resignation sat upon his features. He looked like Peace, incarnate in the form of man! A soft influence seemed to flow from his presence, producing a universal but momentary emotion of sympathy. [Ingraham, PHD]

359.3 Among the most eager of all these was Caiaphas himself, who regarded the eloquent Nazarene as his rival in the eyes of the whole people, and had, therefore, long thirsted for his destruction. [Ingraham, PHD]

359.4 As Jesus serenely entered, led by the sorrowful AEmilius, Caiaphas bent his tall, gaunt form forward, thrust his neck and huge head in advance, and with keen eyes, and sharp, scrutinizing glances, surveyed Him whom he jealously looked upon as his foe! [Ingraham, PHD]

360.7 Caiaphas gazed upon Him, as He stood before his footstool, betraying in his glance admiration mingled with resentment. [Ingraham, PHD]

DA104/704 The next instant he scornfully banished the thought. (I1)

DA105/704+ Immediately his voice was heard in sneering, naughty tones demanding that Jesus work one of His mighty miracles before them. [I/360.8] (P1)

DA106/705 But his words fell upon the Saviour's ears as though He heard them not. [I/361.1] (P2)

DA107/705 The people compared the excited and malignant deportment of Annas and Caiaphas with the calm, majestic bearing of Jesus. [E/558.5] (I2)

DA108/705 Even in the minds of that hardened multitude arose the question, Is this man of godlike presence to be condemned as a criminal? (I1)

DA109/705 Caiaphas, perceiving the influence that was obtaining, hastened the trial. (I1)

DA110/705 The enemies of Jesus were in great perplexity. (I1)

DA111/705 They were bent on securing His condemnation, but how to accomplish this they knew not. (I1)

DA112/705 The members of the council were divided between the Pharisees and the Sadducees. [H/50/666] (I2)

MS(51)40 And as the very existence of the priestly rule, was, they thought, endangered by the teachings of Christ, they would resort to any means to get him out of the way. [F/76/603] (P1)

MS(51)41 They tried many ways of waylaying and entangling him; and accused him of secret apostasy. [F/78/603] (I2)

DA113/705 There was bitter animosity and controversy between them; certain disputed points they dared not approach for fear of a quarrel. [F/79/603] (P2)

360.8 "So, then," he spoke, with haughty irony, 'thou art Jesus, the far-famed Galilean Prophet! Men say thou canst raise the dead! We would fain behold a miracle. [Ingraham, PHD]

361.1 Jesus remained unmoved. [Ingraham, PHD]

558.5 And to this result the majestic calm of Christ's silence must have greatly contributed. [Edersheim, LTJM]

[See 50/666 Hanna, LC below]

76/603 If so, it would have been the most likely of them all, at the present crisis, to embrace the most violent measures against One whose teaching now seemed to endanger the very existence of priestly rule. [Farrar, LC]

78/603 Instead of trying, as Hanan had done, to overawe and entangle Jesus with insidious questions, and so to involve Him in a charge of secret apostasy, they now tried to brand Him with the crime of public error. [Farrar, LC]

79/603 In point of fact their own bitter divisions and controversies made the task of convicting Him a very difficult one. [Farrar, LC]

MS(51)42 They were themselves in bitter animosity and controversy with one another, jealous, and daring not to approach certain points for fear of getting into a brawl with the Pharisees. [F/79/603] (P2)

DA114/705 With a few words Jesus could have excited their prejudices against each other, and thus have averted their wrath from Himself. [F/82/604] (P1)

MS(51)43 With a few words Jesus could have awakened the prejudices which existed between them and thus have averted their wrath from himself. [F/82/804] (P1)

DA115/705 Caiaphas knew this, and he wished to avoid stirring up a contention. (I1)

DA116/705 There were plenty of witnesses to prove that Christ had denounced the priests and scribes, that He had called them hypocrites and murderers; but this testimony it was not expedient to bring forward. [H/49/666] (P2)

DA117/705 The Sadducees in their sharp contentions with the Pharisees had used to them similar language. (I1)

DA118/705 And such testimony would have no weight with the Romans, who were themselves disgusted with the pretensions of the Pharisees. (I1)

DA119/705 There was abundant evidence that Jesus had disregarded the traditions of the Jews, and had spoken irreverently of many of their ordinances; but in regard to tradition the Pharisees and Sadducees were at sword's points; and this evidence also would have no weight with the Romans. [H/50/666] (I2)

MS(51)117 He had also disregarded their traditions; but on this the Pharisees and Sadducees were at sword's point. [F/72/615] (P1)

MS(51)44 But there was one thing one [sic] which they were united,--their hatred for Christ, and their desire to put him to death. [F/83/604] (I2)

82/604 But Jesus, infinitely nobler than His own noblest Apostle, would not foment these latent animosities, or evoke for His own deliverance a contest of these slumbering prejudices. [Farrar, LC]

49/666 They could have got plenty of witnesses to testify as to Christ's having within the last few days openly denounced themselves, the members of the Sanhedrim, as fools and blind, hypocrites, a very generation of vipers; but to have convicted Christ upon that count or charge would have given to their proceedings against him the aspect of personal revenge. [Hanna, LC]

50/666 They could have got plenty of witnesses to testify as to Christ's having often broken and spoken slightly of ordinances and traditions of the Pharisees; but there were Sadducees among their own members, and the council might thus have been divided. [Hanna, LC]

72/615 His rejection of oral tradition involved a question on which Sadducees and Pharisees were at a deadly feud. [Farrar, LC]

83/604 He did not disturb the temporary compromise which united them in a common hatred against Himself. [Farrar, LC]

DA120/705 Christ's enemies dared not accuse Him of Sabbathbreaking, lest an examination should reveal the character of His work. [F/71/615] (P2)

MS(51)115 The charge of the Jews that he had broken the Sabbath of the fourth commandment had been made against him; but the work had been done to relieve suffering humanity and in working miracles, and they dared not come upon this ground for evidence. [F/71/615] (P2)

DA121/705 If His miracles of healing were brought to light, the very object of the priests would be defeated. (I1)

DA122/705 False witnesses had been bribed to accuse Jesus of inciting rebellion and seeking to establish a separate government. (I1)

MS(51)45 To gain this end they sought false witness against him. [F/84/604] (B1)

MS(51)46 We may see the same spirit manifested to-day. [F/85a/604] (P1)

MS(51)47 There will be a corrupt union formed between corrupt men, who will seek and employ false witnesses which will be obtained of those whose wrong course of action has been reprovved. [F/85a/604] (I2)

MS(51)48 The devil is not at a loss to supply the necessity. [F/85b/604] (P1)

MS(51)49 Under the influence of the chief priests and rulers, the agents of Satan were willing, for the money offered them, to testify to any lie. [F/88a/604] (I2)

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51/666 They could have got plenty of witnesses to testify as to Christ's frequent profanation of the Sabbath; but how should they deal with those miracles, in or connected with the performance of which so many of these cases of profanation of the Sabbath had occurred? [Hanna, LC]

71/615 His violations of the Sabbath, as they called them, were all connected with miracles, and brought them, therefore upon dangerous ground. [Farrar, LC]

84/604 Since, therefore, they had nothing else to go upon, the Chief Priests and the entire Sanhedrin "sought false witness"--such is the terribly simple expression of the Evangelists--"sought false witness against Jesus to put Him to death." [Farrar, LC]

85a/604 Many men, with a greedy, unnatural depravity, seek false witness--mostly of the petty, ignoble, malignant sort; [Farrar, LC]

85b/604 and the powers of evil usually supply it to them. [Farrar, LC]

88a/604 Setting aside these absurd inventions, we learn from the Gospels that though the agents of these priests were eager to lie, [Farrar, LC]

DA123/705 But their testimony proved to be vague and contradictory. [F/88b/604] (P1)

DA124/705 Under examination they falsified their own statements. (I1)

MS(51)50 Yet their testimony was so false and contradictory; it reveals itself so plainly as a tissue of lies manufactured by the priests and rulers, that the judges, unjust, and without conscience as they were could not make their stories of any weight, or cause them to bear against Christ. [F/88b/604] (P2)

DA125/705 Early in His ministry Christ had said, "Destroy this temple, and in three days I will raise it up." [B/365.9] (B1)

MS(51)51 The words they claimed to hear him say, "Destroy this temple, and in three days I will raise it up again," were misstated. [F/92/604] (P1)

DA126/705 In the figurative language of prophecy, He had thus foretold His own death and resurrection. (I1)

DA127/705 "He spake of the temple of His body." John 2:19, 21. (B2)

DA128/705 These words the Jews had understood in a literal sense, as referring to the temple at Jerusalem. (I1)

DA129/705+ Of all that Christ had said, the priests could find nothing to use against Him save this. (I1)

DA130/706 By misstating these words they hoped to gain an advantage. (I1)

88b/604 yet their testimony was so false, so shadowy, so self-contradictory, that it all melted to nothing, and even those unjust and bitter judges could not with any decency accept it. [Farrar, LC]

365.9 They went back to the commencement of his ministry, and appealed to an expression they drew from him, when asking, "What sign showest thou that thou hast authority to cleanse the temple?" Because he said, "Destroy this temple, and in three days, I will raise it up," they accuse him of an intention to destroy the temple. [Bennett, LHJC]

91/604 According to one version His expression had been, "I can destroy this Temple;" according to another, "I will destroy this Temple." [Farrar, LC]

92/604 The fact was that He had said neither, but "Destroy this Temple;" and the imperative had but been addressed, hypothetically, to them. [Farrar, LC]

93/604 They were to be the destroyers; He had but promised to rebuild. [Farrar, LC]

DA131/706 The Romans had engaged in rebuilding and embellishing the temple, and they took great pride in it; any contempt shown to it would be sure to excite their indignation. (I1)

DA132/706 Here Romans and Jews, Pharisees and Sadducees, could meet; for all held the temple in great veneration. (I1)

DA133/706 On this point two witnesses were found whose testimony was not so contradictory as that of the others had been. (I1)

DA134/706 One of them, who had been bribed to accuse Jesus, declared, "This fellow said, I am able to destroy the temple of God, and to build it in three days." (B2)

DA135/706 Thus Christ's words were misstated. (I1)

DA136/706 If they had been reported exactly as He spoke them, they would not have secured His condemnation even by the Sanhedrin. (I1)

MS(51)52 It was perjury, having no semblance to the truth. [F/94a/604] (I2)

DA137/706 Had Jesus been a mere man, as the Jews claimed, His declaration would only have indicated an unreasonable, boastful spirit, but could not have been construed into blasphemy. [H/574b.8] (P1)

MS(51)53 They hoped to construe this into a charge of blasphemy, but they failed even here. [F/94b/604] (P1)

DA138/706 Even as misrepresented by the false witnesses, His words contained nothing which would be regarded by the Romans as a crime worthy of death. (I1)

94a/604 It was just one of those perjuries which was all the more perjured, because it bore some distant semblance to the truth: [Farrar, LC]

574b.8 Had those words been spoken, they contained no crime; had he been such as they supposed him, a mere man, the speech had carried a semblance of ostentation, no semblance of blasphemy. [Hall, HPONT]

94b/604 and by just giving a different nuance to his actual words they had, with the ingenuity of slander, reversed their meaning, and hoped to found upon them a charge of constructive blasphemy. [Farrar, LC]

559.4 It is, indeed, true, that, viewed as a Jewish charge, it might have been difficult, if not impossible, to construe a capital crime out of such charges, [Edersheim, LTJM]

MS(51)54 And becaus [sic] they could find nothing whereby they might fasten condemnation upon him, they became furious, fearing that after all Jesus might not be delivered into their hands. (11)

DA139/706 Patiently Jesus listened to the conflicting testimonies. [F/95/605] (P2)

MS(51)55 Patiently, and without one expression of revenge, Jesus listened to their conflicting testimony. [F/95/605] (P2)

DA140/706 No word did He utter in self-defense. [K/407.9] (P1)

MS(51)56 He was perfectly silent, answering not a word to their accusations. [F/97/605] (P2)

DA141/706 At last His accusers were entangled, confused, and maddened. [F/97,98/605] (P1)

MS(51)57 At last His accusers were entangled, confused, and maddened; they had nothing that they could make stand as a charge against Jesus. [F/97,98/605] (P1)

MS(51)58 That silence was terrible for them to endure. [F/99,100/605] (P2)

DA142/706 The trial was making no headway; it seemed that their plottings were to fail. [F/101/605] (P1)

MS(51)59 They saw that their plottings were liable to fail. [F/101/605] (P1)

DA143/706 Caiaphas was desperate. [K/408.3] (V2)

MS(51)60 Caiaphas was desperate. [K/408.3] (V2)

95/605 But even this semblable perjury utterly broke down, and Jesus listened in silence while His disunited enemies hopelessly confuted each other's testimony. [Farrar, LC]

407.9 Jesus meanwhile had not condescended to put himself upon his defence. [Kitto, DBI]

97/605 He simply suffered His false accusers and their false listeners to entangle themselves in the hideous coil of their own malignant lies, and the silence of the innocent Jesus atoned for the excuses of the guilty Adam. [Farrar, LC]

98/605 But that majestic silence troubled, thwarted, confounded, maddened them. [Farrar, LC]

99/605 It weighed them down for the moment with an incubus of intolerable self-condemnation. [Farrar, LC]

100/605 They felt, before that silence, as if they were the culprits, He the judge. [Farrar, LC]

101/605 And as every poisoned arrow of their carefully-provided perjuries fell harmless at his feet, as though blunted on the diamond shield of His white innocence, they began to fear lest, after all, their thirst for His blood would go unslaked, and their whole plot fail. [Farrar, LC]

408.3 On this Caiaphas became desperate, and adopted a resource which our own rules of evidence would declare most infamous. . . It was that of putting the prisoner upon his oath to answer questions, framed for his own crimination [sic]. [Kitto, DBI]

DA144/706 One last resort remained; Christ must be forced to condemn Himself. [K/408.3] (P1)

MS(51)61 He was determined to act. [F/105/605] (P2)

DA145/706 The high priest started from the judgment seat, his face contorted with passion, his voice and demeanor plainly indicating that were it in his power he would strike down the prisoner before him. [F/107/605] (P2)

MS(51)62 Statring [sic] from the judgment seat, his face contorted with passion, and voice and demeanor plainly indicating that were it in his power, he would strike down the Son of god, he exclaimed, "Answerest thou nothing" [F/107/605] (P2)

DA146/706 "Answerest Thou nothing?" he exclaimed; "what is it which these witness against Thee?" [F/107,108/605] (B1)

MS(51)63 What is it that these witness against thee?" [F/108/605] (B1)

MS(51)64 Jesus knew the nature of the men surrounding him, and the impotent madness of his accusers because they could not find occasion against him. [F/109a/605] (I2)

DA147/706 Jesus held His peace. [F/109b/605] (I2)

MS(51)65 But he remained in silence. [F/109b/605] (V2)

DA148/706 "He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Isaiah 53:7. [K/407.9] (B1)

MS(51)66 The high priest was afraid that all their purposes were to be defeated unless they could make Jesus utter his own condemnation. [K/408.3] (P2)

105/605 It was intolerable. [Farrar, LC]

106/605 Then Caiaphas was overcome with a paroxysm of fear and anger. [Farrar, LC]

107/605 Starting up from his judgment seat, and striding into the midst--with what a voice, with what an attitude we may well imagine!--"Answerest Thou nothing?" he exclaimed. [Farrar, LC]

108/605 "What is it that these witness against Thee?" [Farrar, LC]

109a/605 Had not Jesus been aware that these His judges were willfully feeding on ashes and seeking lies, He might have answered; [Farrar, LC]

109b/605 but now His awful silence remained unbroken. [Farrar, LC]

407.9 He did not vindicate his character or statement. He asked nothing; He explained nothing. "He was as a lamb dumb before the shearers; and He opened not his mouth. [Kitto, DBI]

[See Kitto, DBI, 408.3 above]

DA149/706 At last, Caiaphas, raising his right hand toward heaven, addressed Jesus in the form of a solemn oath: "I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God." [J/362.4] (I2)

MS(51)67 standing over the prisoner as though he would annihilate him, he said, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God". [F/110/605] (P1)

DA150/706 To this appeal Christ could not remain silent. [F/113/606] (P1)

DA151/706 There was a time to be silent, and a time to speak. [H/575a.5] (V2)

DA152/706 He had not spoken until directly questioned. (I1)

DA153/706 He knew that to answer now would make His death certain. [K/178.3] (P1)

DA154/706 But the appeal was made by the highest acknowledged authority of the nation, and in the name of the Most High. [H/64/667] (I2)

DA155/706 Christ would not fail to show proper respect for the law. (I1)

3SP161/119 Thus appealed to by the highest acknowledged authority in the nation, and in the name of the Most High, Jesus, to show proper respect for the law, answered, "Thou hast said." [H/64/667] (I2)

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63/667 Using the accustomed Jewish formula for administering an oath--a formula recited by the judge, and accepted without repetition by the respondent--"I adjure thee," said the high priest, "by the living God, that thou tell us whether thou be the Christ, the Son of God."
[Hanna, LC]

362.4 . . . he commenced with their most solemn form of adjuration or oath. [Jones, LSFG]

110/605 Then, reduced to utter despair and fury, this false High Priest--with marvelous inconsistency, with disgraceful illegality--still standing as it were with a threatening attitude over his prisoner, exclaimed, "I adjure Thee by the living God to tell us"--what? whether Thou art a malefactor? whether Thou hast secretly taught sedition? whether Thou hast openly uttered blasphemy?--no, but (and surely the question showed the dread misgiving which lay under all their deadly conspiracy against Him)--"whether Thou art the Christ, the Son of God?" [Farrar, LC]

113/606 Yet so adjured, and to such a question, Jesus could not be silent; on such a point He could not leave Himself open to misinterpretation. [Farrar, LC]

575a.5 "There is a time to speak, and a time to keep silence." [Hall, HPONT]

178.3 He knows that his answer will cause his death, but he dares no longer refrain. [Krummacher, SS]

64/667 Appealed to thus solemnly, by the first magistrate of his nation, sitting in presidency over the highest of its courts, our Lord keeps silence no longer.
[Hanna, LC]

DA156/706 More than this, His own relation to the Father was called in question. (11)

DA157/706+ He must plainly declare His character and mission. (11)

3SP166/120 This voluntary confession of Jesus, claiming his Sonship with God, was made in the most public manner, and under the most solemn oath.
[H/69/667] (P1)

DA158/707 Jesus had said to His disciples, "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven." Matt. 10:32. (B2)

DA159/707 Now by His own example He repeated the lesson. (11)

DA160/707 Every ear was bent to listen, and every eye was fixed on His face as He answered, "Thou hast said."
[K/176.9] (P1)

DA161/707 A heavenly light seemed to illuminate His pale countenance as He added, "Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (11)

MS(51)68 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (11)

DA162/707 For a moment the divinity of Christ flashed through His guise of humanity. (11)

DA163/707 The high priest quailed before the penetrating eyes of the Saviour. (11)

69/667 It is our Lord's own free and full confession, his public and solemn assertion of his claim to the Messiahship, and Sonship to God. [Hanna, LC]

176.9 Every heart beats audibly, and every eye is fixed on the accused. [Krummacher, SS]

114/606 In the days of His happier ministry, when they would have taken Him by force to make Him a King--in the days when to claim the Messiahship in their sense would have been to meet all their passionate prejudices half way, and to place Himself upon the topmost pinnacle of their adoring homage--in those days He had kept His title of Messiah utterly in the background; but now, at this awful decisive moment, when death was near--when, humanly speaking, nothing could be gained, everything must be lost, by the avowal--there thrilled through all the ages--thrilled through that Eternity, which is the synchronism of all the future, and all the present, and all the past--the solemn answer, "I am; and ye shall see the Son of Man sitting on the right hand of power, and coming with the clouds of heaven." [Farrar, LC]

DA164/707 That look seemed to read his hidden thoughts, and burn into his heart. (I1)

DA165/707 Never in afterlife did he forget that searching glance of the persecuted Son of God. (I1)

DA166/707+ "Hereafter," said Jesus, "shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (B2)

DA167/708 In these words Christ presented the reverse of the scene then taking place. [H/70/667] (P1)

DA168/708 He, the Lord of life and glory, would be seated at God's right hand. (I1)

DA169/708 He would be the judge of all the earth, and from His decision there could be no appeal. [H/70/667] (I2)

3SP167/120 In it he presented to the minds of those present a reversal of the scene then being enacted before them, when he, the Lord of life and glory, would be seated at the right hand of God, the supreme Judge of Heaven and earth, from whose decision there could be no appeal. [H/70/667] (P3)

MS(102)14 At that day Christ, then standing before his judges, will be the Judge. [H/70/667] (P2)

DA170/708 Then every secret thing would be set in the light of God's countenance, and judgment be passed upon every man according to his deeds. (I1)

MS(102)15 Every secret thing will be set in the light of God's countenance. (I1)

DA171/708 The words of Christ startled the high priest. (I1)

DA172/708 The thought that there was to be a resurrection of the dead, when all would stand at the bar of God, to be rewarded according to their works, was a thought of terror to Caiaphas. (I1)

70/667 Jesus will now openly, not only take to himself his own name, assume his office, and assert his Divine prerogatives, but in doing so he will let those earthly dignitaries, who have dragged him thus to their tribunal, before whose judgment-seat he stands, know that the hour is coming which shall witness a strange reversal of their relative positions--he being seen sitting on the seat of power, and they, with all the world beside, seen standing before his bar, as on the clouds of heaven he comes to judge all mankind. [Hanna, LC]

MS(102)27 But the idea that there was to be a resurrection of the dead, when all would stand at the bar of God, to be rewarded according to their works, was a thought of terror to Caiaphas. (11)

DA173/708 He did not wish to believe that in future he would receive sentence according to his works. (11)

MS(102)28 He did not wish to think that in future he would receive sentence according to his works. (11)

DA174/708 There rushed before his mind as a panorama the scenes of the final judgment. (11)

MS(102)31 There rushed before his mind as a panorama the scenes of the final judgment. (11)

DA175/708 For a moment he saw the fearful spectacle of the graves giving up their dead, with the secrets he had hoped were forever hidden. (11)

MS(102)32 For a moment he saw the fearful spectacle of the graves giving up their dead, with the secrets he had hoped were hidden forever. (11)

DA176/708 For a moment he felt as if standing before the eternal Judge, whose eye, which sees all things, was reading his soul, bringing to light mysteries supposed to be hidden with the dead. (11)

MS(102)33 For a moment he felt as though he were standing before the eternal Judge, whose eye, which sees all things, was reading his soul, bringing to light mysteries supposed to be hidden with the dead. (11)

DA177/708 The scenes passed from the priest's vision. (11)

MS(102)34 The scene passed from the priest's vision. (11)

DA178/708 Christ's words cut him, the Sadducee, to the quick. (11)

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MS(102)35 Christ's words cut him, the Sadducee, to the quick. (I1)

DA179/708 Caiaphas had denied the doctrine of the resurrection, the judgment, and a future life. (I1)

DA180/708 Now he was maddened by satanic fury. (I1)

MS(102)35 He was maddened by Satanic fury. (I1)

DA181/708 Was this man, a prisoner before him, to assail his most cherished theories? (I1)

MS(102)37 Was this man, a prisoner before him, to assail his most cherished theories? (I1)

DA182/708 Rending his robe, that the people might see his pretended horror, he demanded that without further preliminaries the prisoner be condemned for blasphemy.
[F/116-120/606] (P1)

3SP172/120+ The high priest, in order to give those present the impression that he was jealous for the insulted majesty of Heaven, rent his garments, and, lifting his hands toward heaven as if in holy horror, said, in a voice calculated to rouse the excited people to violence, "He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. [H/72-79/667] (P2)

MS(51)69 Then the high priest rent his clothes, saying, He hath spoken blasphemy, what further need have we of witness? behold, now ye have heard his blasphemy. [F/116,120/606] (B1)

MS(102)38 "The high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? (B2)

DA183/708 "What further need have we of witnesses?" he said; "behold, now ye have heard His blasphemy. (B2)

MS(102)39 Behold, now ye have heard his blasphemy."
(B2)

116/606 In overacted and ill-omened horror, the unjust judge who had thus supplemented the failure of the perjuries which he had vainly sought--the false High Priest rending his linen robes before the True--demanded of the assembly His instant condemnation. Farrar, LC]

117/607 "Blasphemy!" he exclaimed; "what further need have we of witnesses? [Farrar, LC]

118/607 See, now ye heard his blasphemy! [Farrar, LC]

119/607 What is your decision?" [Farrar, LC]

120/607 And with the confused tumultuous cry, "He is ish maveth," "A man of death," "Guilty of death," the dark conclave was broken up, and the second stage of the trial of Jesus was over.

72,74-79/667 The high priest, as soon as he drank in the real meaning of the words which fell on his astonished ear, grasped his mantle, and rent it in real or feigned horror, exclaiming, "He hath spoken blasphemy." . . . "What further need then," says the president of the court to his brother judges, "have we of witnesses? Now ye have heard his blasphemy. What think ye?" "What need we," they say to him, taking up his own words, "any further witnesses? for we ourselves have heard it out of his own mouth." And they "answered and said, He is guilty of death." See Deut. 13:5; 18:20. The unanimous judgment of the court is delivered, (Mark 14:64,) and the sentence of death is pronounced. [Hanna, LC]

DA184/708 What think ye?" (B2)

MS(51)70 What think ye? (B2)

MS(102)40 "What think ye?" (B2)

DA185/708 And they all condemned Him. (B2)

3SP174/121 The answer of the judges was, "He is guilty of death." (B2)

MS(51)71 They answered and said, He is guilty of death." (B2)

MS(102)41 "And they all condemned him." (B2)

DA186/708 Conviction mingled with passion led Caiaphas to do as he did. (I1)

DA187/708 He was furious with himself for believing Christ's words, and instead of rending his heart under a deep sense of truth, and confessing that Jesus was the Messiah, he rent his priestly robes in determined resistance. (I1)

DA188/708 This act was deeply significant. (I1)

DA189/708 Little did Caiaphas realize its meaning. (I1)

DA190/708 In this act, done to influence the judges and secure Christ's condemnation, the high priest had condemned himself. (I1)

DA191/708 By the law of God he was disqualified for the priesthood. [B/369.2] (P2)

DA192/708 He had pronounced upon himself the death sentence. (I1)

DA193/708 A high priest was not to rend his garments. (I1)

MS(102)44 The high priest was not to rend his garment. (I1)

369.2 By this action, therefore, the high priest declared his priesthood null and void; [Bennett, LHJC]

DA194/708 By the Levitical law, this was prohibited under sentence of death. (I1)

Di(94)11 If he disregard this law he was to die. (I1)

MS(102)45 By the Levitical law, this was prohibited under penalty of death. (I1)

MS(111)45 He who disregarded this law was to die. (I1)

DA195/708 Under no circumstances, on no occasion, was the priest to rend his robe. (I1)

Di(94)10 That the priests under any circumstances were not to remove his priestly turban or to uncover his head or to rend his priestly robe. (I1)

MS(102)46 Under no circumstances, on no occasion, was the high priest to rend his garment. (I1)

MS(111)44 Under no circumstances were the priests to remove their turbans or rend their robes. (I1)

DA196/708+ It was the custom among the Jews for the garments to be rent at the death of friends, but this custom the priests were not to observe. [F/606] (I2)

MS(102)48 It was the general custom for the garments to be rent at the death of friends. (I1)

MS(102)49 The only exception to this was in the case of the high priest. [F/606] (P1)

DA197/709 Express command had been given by Christ to Moses concerning this. Lev. 10:6. (I1)

MS(102)47 Express command was given by Christ to Moses, that this should not be done. (I1)

DA198/709 Everything worn by the priest was to be whole and without blemish. (I1)

MS(102)53 This law was made because everything worn by the high priest was to be whole and without blemish. (I1)

Footnote #3, 606 This was forbidden to the High Priest in cases of mourning (Lev. x.6; xxi.10); but the Jewish Halacha considered it lawful in cases of blasphemy, (qidduph) (IMacc. xi.71; Jos. B.J. ii.15, sec.4.) [Farrar, LC]

DA199/709 By those beautiful official garments was represented the character of the great antitype, Jesus Christ. (11)

MS(102)54 By these beautiful official garments was represented the character of the great antitype, Jesus Christ. (11)

DA200/709 Nothing but perfection, in dress and attitude, in word and spirit, could be acceptable to God.

Di(94)12 Nothing but perfection in dress, and attitude words and spirit could be acceptable to God, and represent in the earthly priesthood the sacredness of the heavenly service, and the Worship of God who is holy and whose greatness and glory and perfection must be as far as possible represented by the earthly service. (11)

MS(111)46 Nothing but perfection, in dress and attitude, in word and spirit, could be acceptable to God. (11)

DA201/709 He is holy, and His glory and perfection must be represented by the earthly service. (11)

MS(111)47 He is holy, and his glory and perfection must be represented by the earthly service. (11)

DA202/709 Nothing but perfection could properly represent the sacredness of the heavenly service. (11)

MS(111)48 Nothing but perfection could properly represent the sacredness of the heavenly service. (11)

DA203/709 Finite man might rend his own heart by showing a contrite and humble spirit. (11)

Di(94)13 Man [sic] finite man may rend his own heart by a contrite and broken Spirit. (11)

MS(111)49 Finite man might rend his own heart by showing a contrite and humble spirit. (11)

DA204/709 This God would discern. (11)

MS(111)50 This God would discern. (11)

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MS(111)50 This God would discern. (I1)

DA205/709 But no rent must be made in the priestly robes, for this would mar the representation of heavenly things. (I1)

Di(94)14 God could discern this but the priestly garments must represent no break not one marring feature because this would spoil this figure of the perfection of heavenly things. (I1)

MS(111)51 But no rent must be made in the priestly robes, for this would mar the representation of heavenly things. (I1)

Di(94)15 These things are to [sic] great for me to handle. (I1)

Di(94)16 Yet some things I must mention. (I1)

Di(94)17 I must ease my mind of its burden in presenting them to others. (I1)

MS(111)82 These things are too great for me to handle, but I must mention some things, to ease my mind of its burden. (I1)

Di(94)18 The danger of many who claim to be Christians rending their garments making an outside show of remorse and repentance [sic] when the heart is not softened or broken or contrite; this is the reason there are so continuous failures in those who claim to be Christians. (I1)

MS(111)83 Many who claim to be Christians are in danger of rending their garments, making an outward show of remorse and repentance when their hearts are not softened or contrite. (I1)

MS(111)84 This is the reason why so many continue to make failures in the Christian life. (I1)

Di(94)19 Outward appearance of sorrow is manifested for wrong doing but their repentance [sic] is not the repentance that needeth not to be repented of. (I1)

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MS(111)85 An outward appearance of sorrow is manifested for wrong, but their repentance is not that repentance that needeth not to be repented of. (11)

Di(94)20 May the Lord God grant his church true contrition for sin. (11)

MS(111)86 May God grant to his church true contrition for sin. (11)

Di(94)21 O that we may feel the great necessity in all our outward appearance to reveal the true inwardness of the soul. (11)

MS(111)87 O that we may feel the necessity of revealing true sorrow for wrong doing. (11)

Di(94)1¹ My soul is pained, constantly I sorrow, because of the evidence before me of the superficial conversions of many who claim to be Christians. (11)

MS(111)88 My soul is constantly pained because of the evidence that I have of the superficial conversion of those who claim to be children of God. (11)

Di(94)2 The question arises in my mind do these persons have any sense of the infinite sacrifice made in their behalf. (11)

MS(111)89 The question arises in my mind, Do these have any sense of the infinite sacrifice made in their behalf.

Di(94)3 It was a priceless sacrifice of Him the one solitary victim to which all the Jewish economy, all the appointed ceremonial offerings made was very impressively pointing to the One complete offering for the sins of the world . . . (11)

¹Sentences 1, 2, and 3 of Diary Book 18 beginning at this point are taken from page 45 of the diary. The previous sentences from this diary, numbered 10-21 appear on page 43. Since page 44 is missing from Diary Book 18, we did not continue the previous sequence of sentence numbers.

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MS(111)90 It was a priceless gift, the sacrifice of one who was the foundation of the Jewish economy. (11)

MS(111)91 All the offerings that were made pointed to Christ, the one complete offering for the sins of the world. (11)

DA206/709 The high priest who dared to appear in holy office, and engage in the service of the sanctuary, with a rent robe, was looked upon as having severed himself from God. (11)

MS(102)61 The high priest who dared to appear in holy office, and engage in the service of the sanctuary, with a rent robe, was looked upon as having severed himself from God. (11)

DA207/709 By rending his garment he cut himself off from being a representative character.

MS(102)62 By rending his garment, he cut himself off from being a representative character.

DA208/709 He was no longer accepted by God as an officiating priest. (11)

MS(102)63 Virtually, he was no longer accepted by God as an officiating priest. (11)

DA209/709 This course of action, as exhibited by Caiaphas, showed human passion, human imperfection. (11)

MS(102)64 This course of action as exhibited by Caiaphas, showed human passion, human imperfection. (11)

DA210/709 By rending his garments, Caiaphas made of no effect the law of God, to follow the tradition of men. (11)

MS(102)65 By rending his garment, Caiaphas made of none effect the law of God to follow the tradition of men. (11)

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DA211/709 A man-made law provided that in case of blasphemy a priest might rend his garments in horror at the sin, and be guiltless. [F/606] (P2)

MS(102)66 A man made law provided that in case of blasphemy, a priest might rend his garments in horror at the sin, and be guiltless. [F/606] (P2)

DA212/709 Thus the law of God was made void by the laws of men. (I1)

MS(102)67 Thus the law of God was made void by the laws of men. (I1)

DA213/709 Each action of the high priest was watched with interest by the people; and Caiaphas thought for effect to display his piety. (I1)

MS(102)68 Each action of the high priest was watched with interest by many; and Caiaphas thought for effect to show his great outward piety. (I1)

DA214/709 But in this act, designed as an accusation against Christ, he was reviling the One of whom God had said, "My name is in Him." Ex. 23:21. (I1)

DA215/709 He himself was committing blasphemy. [B/372.7] (P1)

MS(102)69 But by his very act he was committing blasphemy against God. [B/372.7] (P1)

DA216/709 Standing under the condemnation of God, he pronounced sentence upon Christ as a blasphemer. [B/372.7] (I2)

MS(102)82 Standing under the condemnation of God, he pronounced sentence on Christ as a blasphemer. [B/372.7] (I2)

DA217/709 When Caiaphas rent his garment, his act was significant of the place that the Jewish nation as a nation would thereafter occupy toward God. (I1)

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Footnote #3, 606 This was forbidden to the High Priest in cases of mourning (Lev. x.6; xxi.10); but the Jewish Halacha considered it lawful in cases of blasphemy, qidduph (1Macc. xi.71; Jos. B.J. ii.15, sec.4. [Farrar, LC]

372.7 But by this stroke the charge of blasphemy, for which they condemned and executed Christ, is thrown back upon his judges and executioners. [Bennett, LHJC]

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MS(102)102 When Caiaphas rent his garments, his action was significant of the place that the Jewish nation as a nation would in future occupy toward God. (11)

DA218/709 The once favored people of God were separating themselves from Him, and were fast becoming a people disowned by Jehovah. (11)

MS(102)103 As a whole, the Jewish nation had apostatized. (11)

DA219/709 When Christ upon the cross cried out, "It is finished" (John 19:30), and the veil of the temple was rent in twain, the Holy Watcher declared that the Jewish people had rejected Him who was the antitype of all their types, the substance of all their shadows. (11)

DA220/709 Israel was divorced from God. (11)

MS(102)104 The once favored people of God had become divorced from him. (11)

DA221/709 Well might Caiaphas then rend his official robes, which signified that he claimed to be a representative of the great High Priest; for no longer had they any meaning for him or for the people. (11)

DA222/709 Well might the high priest rend his robes in horror for himself and for the nation. (11)

DA223/710 The Sanhedrin had pronounced Jesus worthy of death; but it was contrary to the Jewish law to try a prisoner by night. [F/2/608] (P2)

MS(51)73 And yet the priests had decalred [sic] that he was worthy of death. [F/2/608] (P2)

DA224/710 In legal condemnation nothing could be done except in the light of day and before a full session of the council. [F/2/608] (P1)

2/608 From this moment He was regarded by all the apparitors of the Jewish Court as a heretic, liable to death by stoning; and was only remanded into custody to be kept till break of day, because by daylight only, and in the Lishcat Haggazzith, or Hall of Judgment, and only by a full session of the entire Sanhedrin, could He be legally condemned. [Farrar, LC]

MS(51)72 In legal condemnation nothing could be done until the light of day and before a full session of the Sanhedrim. [F/2/608] (P1)

DA225/710 Notwithstanding this, the Saviour was now treated as a condemned criminal, and given up to be abused by the lowest and vilest of humankind. [F/3/608] (P2)

MS(51)74 He was now considered fit to receive abuse from the lowest and vilest of human kind. [F/3/608] (P2)

DA226/710 The palace of the high priest surrounded an open court in which the soldiers and the multitude had gathered. [F/8/608] (I2)

DA227/710 Through this court, Jesus was taken to the guardroom, on every side meeting with mockery of His claim to be the Son of God. [F/3/608] (I2)

DA228/710 His own words, "sitting on the right hand of power," and, "coming in the clouds of heaven," were jeeringly repeated. (I1)

MS(51)75 He was taken from the outer court to the guard room, on every side meeting with taunts and jeers, and cruel mockery in regard to his claims to be the Son of God; "sitting on the throne of his glory," and "coming in the clouds of heaven," was [sic] tauntingly and mockingly, repeated. [F/3/608] (I2)

DA229/710 While in the guardroom, awaiting His legal trial, He was not protected. [F/52/612] (I2)

MS(51)99 While waiting for his legal trial in the guard room, Christ was not protected. [F/52/612] (I2)

DA230/710 The ignorant rabble had seen the cruelty with which He was treated before the council, and from this they took license to manifest all the satanic elements of their nature. [F/52/612] (I2)

3/608 And since now they looked upon Him as a fit person to be insulted with impunity, He was haled through the court-yard to the guard-room with blows and curses, in which it may be that not only the attendant menials, but even the cold but now infuriated Sadducees took their share.
[Farrar, LC]

8/608 As far as we can infer from the various narratives, the palace in Jerusalem, conjointly occupied by Annas the real, and Caiaphas the titular High Priest, seems to have been built round a square court, and entered by an arched passage or vestibule; and on the farther side of it, probably up a short flight of steps, was the hall in which the committee of the Sanhedrin had met. [Farrar, LC]

52/612 For, in the guard-room to which He was remanded to await the break of day, all the ignorant malice of the religious hatred, all the narrow vulgarity of brutal spite, all the cold innate cruelty which lurks under the abjectness of Oriental servility, was let loose against Him. [Farrar, LC]

MS(51)100 The malice of the ignorant, the brutal cruelty with which He had been treated was assumed by them as a liberty. [F/52/612] (P2)

MS(51)101 They made manifest the Satanic in their character. (I1)

DA231/710 Christ's very nobility and godlike bearing goaded them to madness. [F/53/612] (P1)

MS(51)102 His very nobility and God-like bearing goaded them to madness. [F/53/612] (P1)

DA232/710 His meekness, His innocence, His majestic patience, filled them with hatred born of Satan. [F/53/612] (P1)

MS(51)103 His meekness, His innocence, His majestic bearing fulfilled [sic] them with a madness born of Satan. [F/53/612] (P1)

MS(51)104 Defenseless and alone, as a sheep before her shearers is dumb, so He opened not His mouth. [F/57/613] (I2)

DA233/710 Mercy and justice were trampled upon. (I1)

MS(51)105 Justice and mercy were trampled upon. (I1)

DA234/710 Never was criminal treated in so inhuman a manner as was the Son of God. (I1)

MS(51)106 Never was criminal treated in so merciless and inhuman a manner as was Jesus, the world's Redeemer. (I1)

MS(51)76 How little did these Pharisees and Sadducees, these priests and rulers, understand the prophecies which they were in the very act of fulfilling to the letter. (I1)

MS(51)77 What intense blindness comes to the human mind that has turned from light, rejected evidence, and closed himself in with the impenetrable wall of prejudice. (I1)

53/612 His very meekness, His very silence, His very majesty--the very stainlessness of His innocence, the very grandeur of His fame--every divine circumstance and quality which raised Him to a height so infinitely immeasurable above His persecutors--all these made Him an all the more welcome victim for their low and devilish ferocity.
[Farrar, LC]

57/613 So they whiled away the dark cold hours till the morning, revenging themselves upon His impassive innocence for their own present vileness and previous terror; and there, in the midst of that savage and wanton varletry, the Son of God, bound and blindfold, stood in His long and silent agony, defenceless and alone. [Farrar, LC]

MS(51)78 For two thousand years the Jews had looked and waited for the Messiah, and this is the reception he receives at their hands. [F/1/608] (P1)

MS(51)79 That nation which should have received him as the greatest blessing that heaven can bestow upon a fallen race, refused him, and gave him over to the mob for them to insult and mock and curse. (I1)

DA235/710 But a keener anguish rent the heart of Jesus; the blow that inflicted the deepest pain no enemy's hand could have dealt. [F/6/608] (P1)

DA236/710 While He was undergoing the mockery of an examination before Caiaphas, Christ had been denied by one of His own disciples. [M/10/311] (P1)

3SP4/107 But while enduring this mockery of an examination, the Saviour's heart was pierced by a keener pang than it was in the power of his enemies to inflict. [M/10/311] (P1)

MS(51)84 And while thus insulted and mocked, Peter, his boldest disciple, is denying that he knows the man who has been his beloved Teacher,--the one he had owned to be the Son of the living God, and having the words of eternal life, when many of his fellow disciples were offended at Christ's words, and walked no more with him. [M/10/311] (I2)

MS(51)80 But that which caused Christ's soul the keenest anguish was that which he had foretold Peter would come. [F/6,7/608] (P1)

3SP5/107 It was when he heard his beloved disciple deny him with cursing and swearing. [M/10/311] (P1)

MS(97)81 He heard the denial of Peter; he heard the wicked oaths, and this made more intensely bitter his cup of anguish. [F/6/608]

MS(51)82 Christ is now in his deepest humiliation; he is greeted with jeers; smitten by cruel hands, yet he utters no word of retaliation. (I1)

MS(51)83 They spit [-?-] in the face of the Lord Jesus. (B2)

1/608 And this was how the Jews at last received their promised Messiah--longed for with passionate hopes during two thousand years; since then regretted in bitter agony for well-nigh two thousand more! [Farrar, LC]

6/608 And as He was led past that fire He heard--what was to Him a more deadly bitterness than any which His brutal persecutors could pour into His cup of anguish--He heard His boldest Apostle denying Him with oaths. [Farrar, LC]

10/311 And while he is subjected to such mockery from his enemies, the heart of Jesus is pierced with a deeper pang, by hearing his own honored and foremost disciple Peter deny, with bitter oaths and rude blasphemy, that he ever knew him. [March, WHJ]

7/608 For during these two sad hours of His commencing tragedy, as He stood in the Halls of Annas and of Caiaphas, another moral tragedy, which He had already prophesied, had been taking place in the outer court. [Farrar, LC]

51/612 And it was this crime, committed against Him by the man who had first proclaimed Him as the Christ--who had come to Him over the stormy water--who had drawn the sword for Him in Gethsemane--who had affirmed so indignantly that he would die with Him rather than deny Him--it was this denial, confirmed by curses, that Jesus heard immediately after He had been condemned to death, and at the very commencement of His first terrible derision. [Farrar, LC]

DA237/710 After deserting their Master in the garden, two of the disciples had ventured to follow, at a distance, the mob that had Jesus in charge. [F/9/609] (P1)

3SP6/107 After deserting their Master in the garden, two of the disciples regained their presence of mind and ventured to follow, at a distance, the mob that had Jesus in charge. [H/1-4/653] (P1)

MS(51)85 "Then took they him, and led him, and brought him into the high priests [sic] house. (B2)

DA238/710 These disciples were Peter and John.

MS(51)86 And Peter followed afar off. (B2)

DA239/710 The priests recognized John as a well-known disciple of Jesus, and admitted him to the hall, hoping that as he witnessed the humiliation of his Leader, he would scorn the idea of such a one being the Son of God. [F/10/609] (I2)

DA240/710 John spoke in favor of Peter, and gained an entrance for him also. [F/15/609] (P1)

3SP9/107 John, having secured himself an entrance, spoke in behalf of his companion, Peter, and gained the same favor for him. [H/5,6/653] (P1)

DA241/710 In the court a fire had been kindled; for it was the coldest hour of the night, being just before the dawn. [H/8/653] (P1)

3SP10/107+ The coldest hour of the night was that preceding the dawn, and a fire had been lighted in the hall. [H/8/653] (P1)

DA242/710 A company drew about the fire, and Peter presumptuously took his place with them. [H/10/654] [B/375.8] (B1)

3SP11/108 Around this a company were gathered; and Peter presumptuously took his place with the rest by the fire, and stood warming himself. [H/8,10/653+] [B/375.8] (B1)

9/609 Timidly, and at a distance, two only of the Apostles had so far recovered from their first panic as to follow far in the rear of the melancholy procession. [Farrar, LC]

1-3/653 When they saw their Master bound and borne away, all the disciples forsook him and fled. Two of them, however, recovered speedily from their panic. Foremost now, and bravest of them all, John first regained his self-possession, and returning on his footsteps followed the band which conveyed Jesus to the residence of the high priest. [Hanna, LC]

4/653 Coming alone, and so far behind the others, he might have found some difficulty in getting admission. [Hanna, LC]

10/609 One of these--the beloved disciple--known perhaps to the High Priest's household as a young fisherman of the Lake of Galilee--had found ready admittance, with no attempt to conceal his sympathies or his identity. [Farrar, LC]

15/609 But John, regretting that he should be debarred from the entrance, and judging perhaps of his friend's firmness by his own, exerted his influence to obtain admission for him. [Farrar, LC]

5,6/653 . . . but John had some acquaintance with the domestics of the high priest, and so got entrance; . . . He went, therefore, and spoke to the portress, who at his instance allowed Peter to pass in. [Hanna, LC]

8/653 It was the coldest hour of the night, the hour that precedes the dawn, and the servants and officers had kindled a fire in the upper end of the hall where they were gathered. [Hanna, LC]

10/654 So stepping boldly forward, and sitting down among the men who were warming themselves around the fire, he made himself one of them. [Hanna, LC]

[See B/375.8 below]

MS(51)87 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. (B2)

DA243/710 He did not wish to be recognized as a disciple of Jesus. [H/9/653] (P1)

DA244/710 By mingling carelessly with the crowd, he hoped to be taken for one of those who had brought Jesus to the hall. [H/9/653] (P2)

DA245/710 But as the light flashed upon Peter's face, the woman who kept the door cast a searching glance upon him. [H/11,12/654] (P1)

DA246/710+ She had noticed that he came in with John, she marked the look of dejection on his face, and thought that he might be a disciple of Jesus. [H/13-16/654] (I2)

MS(104)93 The look of dejection on Peter's face suggested to the woman the thought that this was one of the disciples of Christ. [H/13-16/654] (I2)

DA247/711 She was one of the servants of Caiaphas' household, and was curious to know. [F/17/609] (P2)

MS(104)94 She was one of the servants of Caiaphas' household, and was curious to know. [F/17/609] (P2)

DA248/711 She said to Peter, "Art not thou also one of this Man's disciples?" [H/17/654] (B1)

3SP14/108 She interrogated him in a taunting manner: "Art not thou also one of this man's disciples?" [H/17/654] (P1)

MS(51)88 And a certain maid beheld him as he sat by the fire, and said, This man was also with him. (B2)

MS(104)95 She said to Peter, "Art thou not also one of this man's disciples?" [H/16b/654] (B1)

375.8 But in this hall, to which Peter went, to sit down and await the end, the servants had kindled a fire; for it was cold. . . . There were gathered round that fire a promiscuous multitude, officers of the priesthood, domestic servants of the high priest, Roman soldiers, and officious Jews, offering their services; but all enemies of Jesus, and among them, Peter, though much out of place. Better had he been in some secret place bewailing his sins, and asking pardon, first for his presumptuous professions, and then for his cowardly flight. [Bennett, LHJC]

9/653 Peter did not wish to be recognized, and the best way he thought to preserve his incognito was to put at once the boldest face he could upon it; act as if he had been one of the capturing band and had as good a right to be there as others of that mixed company, as little known in this palace as himself. [Hanna, LC]

11,12/654 The woman who kept the door was standing near. The strong light of the kindling fire, falling upon that group of faces, her eye fell upon Peter's. [Hanna, LC]

13-16/654 That surely, it occurred to her as she looked at it, was the face of the man whom she had admitted a few minutes ago, of whose features she had caught a glimpse as he passed by. She looks again, and looks more earnestly. . . Her first impression is confirmed. It is John's friend; that Galilean's friend; some friend too, no doubt of this same Jesus. [Hanna, LC]

17/609 The portress, after the admission of those concerned in the capture, seems to have been relieved (as was only natural at that late hour) by another maid, and advancing to the group of her fellow-servants, she fixed a curious and earnest gaze on the dubious stranger as he sat full in the red glare of the firelight, and then, with a flash of recognition, she exclaimed, "Why, you, as well as the other, were with Jesus of Galilee." [Farrar, LC]

16b/654 . . . she waits till she has caught his eye, and going up to him she says: "Art not thou also one of this man's disciples?" a short, abrupt, peremptory, unexpected challenge. [Hanna, LC]

DA249/711 Peter was startled and confused; the eyes of the company instantly fastened upon him. [H/17,18/654] (P1)

MS(104)96 Peter was startled and confused; the eyes of the company instantly fastened upon him.
[H/17,18/654] (P1)

DA250/711 He pretended not to understand her; but she was persistent, and said to those around her that this man was with Jesus. [H/21,22/654] (I2)

MS(104)97 He pretended not to understand her, but she was persistent, and said to those around her that this man was with Jesus. [H/21,22/654] (I2)

DA251/711 Peter felt compelled to answer, and said angrily, "Woman, I know Him not." (B2)

MS(51)89 And he denied him, saying, Woman, I know him not. (B2)

MS(104)98 Peter felt compelled to answer, and said angrily, "Woman, I know him not." (B2)

DA252/711 This was the first denial, and immediately the cock crew. [H/24,30/654] (P1)

MS(104)99 This was the first denial, and immediately the cock crew. [H/24,30/654] (P1)

DA253/711 O Peter, so soon ashamed of thy Master! so soon to deny thy Lord! (I1)

MS(104)100 O Peter! so soon ashamed of thy Master! so soon to cowardly deny thy Lord! (I1)

DA254/711 The disciple John, upon entering the judgment hall, did not try to conceal the fact that he was a follower of Jesus. [F/10/609] (P2)

DA255/711 He did not mingle with the rough company who were reviling his Master. [H/79/656] (I2)

17/654 It takes Peter entirely by surprise. [Hanna, LC]

18/654 It throws him wholly off his guard. [Hanna, LC]

19/654 There they are the eyes of all those men around now turned inquiringly upon him; [Hanna, LC]

21/610 And thus it was that the mere curious question of an inquisitive young girl startled him by its very suddenness into a quick denial of his Lord. [Farrar, LC]

21/654 The woman, however, wont believe him when he says that he does not understand her question. [Hanna, LC]

22/654 Both to himself and to others around her, she re-affirms her first belief. [Hanna, LC]

23/654 Peter has to back his first falsehood by a second and a third: "Woman, I am not one of this man's disciples; I know him not." [Hanna, LC]

24/654 Peter's first denial of his Master. [Hanna, LC]

30/654 A cock now crows without. [Hanna, LC]

10/609 One of these--the beloved disciple--known perhaps to the High Priest's household as a young fisherman of the Lake of Galilee--had found ready admittance, with no attempt to conceal his sympathies or his identity. [Farrar, LC]

78/656 Yet never once is John questioned or disturbed. [Hanna, LC]

79/656 And why, but because he had joined none of their companies, had attempted no disguise; his speech was not heard betraying him. [Hanna, LC]

DA256/711 He was not questioned, for he did not assume a false character, and thus lay himself liable to suspicion.
[H/78-80/656] (P1)

DA257/711+ He sought a retired corner secure from the notice of the mob, but as near Jesus as it was possible for him to be. [H/80/656] (P1)

DA258/712 Here he could see and hear all that took place at the trial of his Lord. (I1)

DA259/712 Peter had not designed that his real character should be known. [H/71,74/656] (P2)

DA260/712 In assuming an air of indifference he had placed himself on the enemy's ground, and he became an easy prey to temptation. [H/69,70/656] (I2)

3SP22/108 In the first place Peter had not designed that his real character should be known; and, in assuming an air of indifference, he placed himself on the enemy's ground, and became an easy subject to Satan's temptation. [H/69-74/656] (I2)

DA261/712 If he had been called to fight for his Master, he would have been a courageous soldier; but when the finger of scorn was pointed at him, he proved himself a coward.
[H/56-60/655] (P1)

RH(91)42 Peter had been ready to take up arms in defense of Christ, but to acknowledge the Lord when he was the object of scorn and derision, was more than he had courage to do.
[H/56-63/655] (P1)

RH(91)43 He was a moral coward, and with curses and oaths he denied that he knew his Master. [H/56/655] (P2)

80/656 Had you looked for him you would have found him in some quiet shaded nook of that quadrangle, as near his Master as he could get, yet inviting no scrutiny, exposing himself to no detection. [Hanna, LC]

69/656 What harm can there be in his appearing for the time as indifferent to Christ's fate as any of these officers and servants among whom he sits? [Hanna, LC]

70/656 That free and easy gait of theirs he assumes; goes in with all they say; perhaps tries to join with them in their coarse, untimely mirth. [Hanna, LC]

71/656 First easy yet fatal step, this taking on a character not his own. [Hanna, LC]

74/656 It was the rash act of sitting down with these men at that fireside, that assumption of the mask, the attempt to appear to be what he was not, which set Peter upon the slippery edge of that slope, down which to such a depth he afterwards descended. [Hanna, LC]

56/655 It was in moral courage, not physical, that Peter failed. [Hanna, LC]

59/655 Had there been any open danger to be faced, can we doubt that he would gallantly have faced it? [Hanna, LC]

60/655 Had his Master called him to stand by his side in some open conflict with his enemies, would Peter have forsaken him? [Hanna, LC]

61/655 His was one of but two swords in the garden; those two against all the swords and other weapons of that multitude. [Hanna, LC]

62/655 But even against such odds, Peter, bold as a lion, drew his sword, and had the use of it been allowed would have fought it out till he had died by his Master's side. [Hanna, LC]

63/655 But it is altogether a new and unexpected state of things, this willing surrender of himself by Jesus into the hands of his enemies; this refusal, almost rebuke, of any attempt at rescue or defence. [Hanna, LC]

DA262/712 Many who do not shrink from active warfare for their Lord are driven by ridicule to deny their faith. [H/87/656] (I2)

DA263/712 By associating with those whom they should avoid, they place themselves in the way of temptation. [H/87/656] (P2)

DA264/712 They invite the enemy to tempt them, and are led to say and do that of which under other circumstances they would never have been guilty. [H/87/656] (P1)

DA265/712 The disciple of Christ who in our day disguises his faith through dread of suffering or reproach denies his Lord as really as did Peter in the judgment hall. [H/87/656] (I2)

DA266/712 Peter tried to show no interest in the trial of his Master, but his heart was wrung with sorrow as he heard the cruel taunts, and saw the abuse He was suffering. (I1)

DA267/712 More than this, he was surprised and angry that Jesus should humiliate Himself and His followers by submitting to such treatment. [H/64/655] (P3)

DA268/712 In order to conceal his true feelings, he endeavored to join with the persecutors of Jesus in their untimely jests. [H/70/656] (I2)

MS(104)109 And Peter took a place among the multitude. (I1)

DA269/712 But his appearance was unnatural. (I1)

DA270a/712 He was acting a lie, [H/73/656] (P1)

DA270b/712 and while seeking to talk unconcernedly he could not restrain expressions of indignation at the abuse heaped upon his Master. [B/377.2] (P2)

87/656 In this matter, then, of denying our Lord and Master Jesus Christ, let us not be high-minded, but fear; and, taking our special warning from that first false step of Peter, should we ever happen to be thrown into the society of those who bear no liking to the name or the cause of the Redeemer, let us beware lest, hiding in inglorious shame our faces from him, we be tempted to say or to do what for us, with our knowledge, would be a far worse thing to say or do, than what was said and done by Peter, in his ignorance within the high priest's hall. [Hanna, LC]

64/655 It unsettles, it overturns all Peter's former ideas of his Master's power, and of the manner in which that power was to be put forth. [Hanna, LC]

70/656 That free and easy gait of theirs he assumes; goes in with all they say; perhaps tries to join with them in their coarse, untimely mirth. [Hanna, LC]

73/656 The acted lie precedes the spoken one; prepares for it, almost necessitates it. [Hanna, LC]

377.2 Peter's consciousness of guilt, his uneasiness at his conduct, his anxiety about his Master, his horror at the abuse poured upon the Saviour, all marked his countenance. [Bennett, LHJC]

DA271/712 Attention was called to him the second time, and he was again charged with being a follower of Jesus. (I1)

MS(104)110 But attention was called to him the second time, and he was again charged with being a follower of Jesus. (I1)

RH(91)39 Did he now move nearer to his Lord?--No, he pushed his way out to the porch, seeking to escape the prying eyes of the enemies of his Lord; but again he was recognized, and another said to him, "This fellow was also with Jesus of Nazareth."
[H/29-30/654] (P2)

DA272/712 He now declared with an oath, "I do not know the Man." (B2)

3SP29/109 He now denied the accusation with an oath.
[H/35/654] (P2)

3SP30/109 The cock crew the second time; but Peter heard it not, for he was now thoroughly intent upon carrying out the character which he had assumed.
[H/31,32/654] (I2)

RH(91)41 Peter was irritated that he could not find an escape from the eyes of his enemies; he returned again to the hall, where he could better view the trial, but he stood among the mockers and revilers of Christ, and the third time he was recognized, and they said to him, "Surely thou also art one of them; for thy speech bewrayeth thee."
[H/41/655] (I2)

DA273/712 Still another opportunity was given him. (I1)

DA274/712 An hour had passed, when one of the servants of the high priest, being a near kinsman of the man whose ear Peter had cut off, asked him, "Did not I see thee in the garden with Him?" [F/33,36/611] (B1)

29/654 Those prying eyes disturb. [Hanna, LC]

30/654 As soon as conveniently he can, without attracting notice, he rises and retires into the shadow of the porch, through which in entering he had passed. [Hanna, LC]

35/654 He does so with an oath, declaring, "I do not know the man." [Hanna, LC]

31/654 A cock now crows without. [Hanna, LC]

32/654 He hears but heeds it not. [Hanna, LC]

32/611 But now flight seemed impossible, for it would only confirm suspicion; so with desperate, gloomy resolution he once more--with feelings which can barely be imagined--joined the unfriendly and suspicious group who were standing round the fire. [Farrar, LC]

41/655 He is out in the hall again, standing talking with the others; no glare of light upon his face, yet little thinking all the while that by his very talking he is supplying another mode of recognition. [Hanna, LC]

33,36/611 A whole hour passed: for him it must have been a fearful hour, and one never to be forgotten. . . . It is evident that, in spite of denial and of oath, they wholly distrust and despise him; and at last one of the High Priest's servants--a kinsman of the wounded Malchus--once more strongly and confidently charged him with having been with Jesus in the garden, taunting him, in proof of it, with the misplaced gutterals of his provincial dialect. [Farrar, LC]

38/655 A full hour has passed. [Hanna, LC]

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MS(104)114 One of the servants of the high priest, being a near kinsman to the man whose ear Peter had cut off, asked him, "Did I not see thee in the garden with him?" (B2)

DA275/712 "Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto." (B2)

MS(51)90 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow was also with him; for he is a Galilean. [F/33,36/611] (B1)

MS(104)115 "Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto." (B2)

DA276/712 At this Peter flew into a rage. (I1)

DA277/712 The disciples of Jesus were noted for the purity of their language, and in order fully to deceive his questioners, and justify his assumed character, Peter now denied his Master with cursing and swearing. (I1)

3SP33/109 At this, Peter flew into a rage, and to fully deceive his questioners, and to justify his assumed character, he denied his Master with cursing and swearing. (I1)

MS(51)91 And Peter said, Man, I know not what thou sayest. (B2)

MS(104)116 At this Peter flew into a rage, and to fully deceive his questioners, and to justify his assumed character, he denied his Master with cursing and swearing. (I1)

DA278/712 Again the cock crew. (B2)

3SP34/109 And immediately the cock crew the third time. (I1)

MS(51)92 And immediately while he yet spake, the cock crew. (B2)

MS(104)117 And immediately the cock crew the third time. (I1)

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DA279/712 Peter heard it then, and he remembered the words of Jesus, "Before the cock crow twice, thou shalt deny Me thrice." Mark 14:30. (I1)

MS(51)94 And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow thou shalt deny me thrice. (B2)

MS(104)118 Peter heard it then, and he remembered the words of Jesus, "Before the cock crow thou shalt deny me thrice." (B2)

DA280/712+ While the degrading oaths were fresh upon Peter's lips, and the shrill crowing of the cock was still ringing in his ears, the Saviour turned from the frowning judges, and looked full upon His poor disciple.
[H/87-100/656+] (P1)

3SP35/109 Peter heard it then; and while the degrading oaths were fresh upon his lips, and the shrill crowing of the cock was yet ringing in his ears, the Saviour turned his face from the frowning judges, and looked full upon his poor disciple.
[H/87-100/656+] (P1)

MS(51)93 And the Lord turned and looked upon Peter. (B2)

MS(104)119 Christ was weary and faint from fasting when the denial of Peter reached Him; and while the degrading oaths were fresh upon his lips, and the shrill crowing of the cock was yet ringing in his ears, the Saviour turned His face from the frowning judges and looked full upon His poor disciple.
[H/87-100/656+] (P1)

DA281/713 At the same time Peter's eyes were drawn to his Master. (I1)

3SP36/109 At the same time Peter's eyes were involuntarily fixed upon his Master. (I1)

MS(104)120 At the same time Peter's eyes were involuntarily fixed upon his Master. (I1)

DA282/713 In that gentle countenance he read deep pity and sorrow, but there was no anger there. [H/101,102/657] (I2)

87,88/656 The oaths with which he sealed his third denial were yet fresh on Peter's lips, when a second time the cock crew. And that shrill sound was yet ringing in his ears when "the Lord turned and looked upon Peter." [Hanna, LC]

99,100/657 "The Lord turned." He turned from facing those scowling judges; . . . [Hanna, LC]

101/657 Was that a look of anger; of unmingled, unmitigated rebuke? [Hanna, LC]

MS(104)121 He read in that gentle countenance deep pity and sorrow; but there was no anger there.
[H/101,105/657] (I2)

DA283/713 The sight of that pale, suffering face, those quivering lips, that look of compassion and forgiveness, pierced his heart like an arrow. [F/42-44/612] (P2)

RH(92)77 Then the Lord turned, and looked on Peter with a look of pitying compassion mingled with grief, and that look broke Peter's heart. [I/364.8] (P2)

MS(51)96 That look was enough; it pierced the heart of Peter like an arrow. [F/42-44/612] (P1)

MS(51)97 The eloquent angusish [sic] of the Master he had loved and served was a picture so vivid, that he could not efface it from his memory. [F/44/612] (I2)

MS(104)122 That face pale with suffering, those quivering lips, seemed to speak to Peter. (I1)

MS(104)123 "Not know Me, Peter?" (I1)

MS(104)124 The look was blended with pity, compassion, and forgiveness for the unfaithful one; and it pierced Peter's heart like an arrow.
[I/364.8] (P2)

DA284/713 Conscience was aroused. [H/93,94/657] (P1)

DA285/713 Memory was active. [H/93,94/657] (P1)

DA286/713 Peter called to mind his promise of a few short hours before that he would go with his Lord to prison and to death. [H/113/658] (I2)

3SP38a/109 Peter was conscience-smitten;
[H/93,94/657] (P1)

3SP38b/109+ his memory was aroused; [H/93,94/657] (P1)

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105/657 Doubtless there was reproach in the look which Jesus bent upon Peter; gentle reproach, all the more powerful because of its gentleness. [Hanna, LC]

42/612 Blessed are those on whom, when He looks in sorrow, the Lord looks also with love! [Farrar, LC]

43/612 It was enough. [Farrar, LC]

44/612 Like an arrow through his inmost soul, shot the mute eloquent anguish of that reproachful glance. [Farrar, LC]

364.8 He caught his Master's eyes bent upon him, with a tender and reproving gaze, so full of sorrowing compassion, mingled with forgiveness, that I saw Peter start as if smitten with lightning. [Ingraham, PHD]

93/657 . . . which our Lord was pleased to contrive and employ for stirring the sluggish memory and quickening the dead conscience of the apostle. [Hanna, LC]

94/657 And sluggish memories, dead consciences, are they not often thus awakened by striking outward providences cooperating with the word and with the Spirit? [Hanna, LC]

113/658 Instantly there flashed upon his memory those words of prophetic warning, spoken a few hours before in the quest-chamber. [Hanna, LC]

3SP38c/110 he recalled to mind his promise of a few short hours before, that he would go to prison or to death for his Lord. [H/113/658] (I2)

DA287/713 He remembered his grief when the Saviour told him in the upper chamber that he would deny his Lord thrice that same night. [H/114/658] (I2)

DA288/713 Peter had just declared that he knew not Jesus, but he now realized with bitter grief how well his Lord knew him, and how accurately He had read his heart, the falseness of which was unknown even to himself. [H/108/658] (I2)

DA289/713 A tide of memories rushed over him. [H/119/658] (I2)

DA290/713 The Saviour's tender mercy, His kindness and long-suffering, His gentleness and patience toward His erring disciples,--all was remembered. [H/106/657] (P2)

3SP45/110 He remembered the Saviour's tender mercy, his kindness and long-suffering, the patience with which he dealt with his followers. [H/106/657] (P2)

DA291/713 He recalled the caution, "Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." Luke 22:31, 32. [H/120/658] (B1)

DA292/713 He reflected with horror upon his own ingratitude, his falsehood, his perjury. [H/112/658] (P2)

3SP41/110 He groaned in spirit as he realized that not only was his Master enduring the bitterest humiliation at the hands of his enemies, but he was suffering additional dishonor at the hands of one of his disciples, who had forsaken and refused to acknowledge him in the hour of his trial. [H/112/658] (P3)

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114/658 Thrice had Jesus forewarned him, that before the cock crew twice, he should thrice deny him. [Hanna, LC]

108/658 It told the apostle how well He, of whom he had just been saying that he knew him not, knew him; how thoroughly he knew him when he forewarned him of his fall. [Hanna, LC]

119/658 But now, as if the awakened memory, by the very fulness and vividness of their recall, would repair the past forgetfulness, he sees all, hears all again. [Hanna, LC]

106/657 But that reproach, quickly as it was perceived, and keenly as it was felt, formed but a veil to the tender, forgiving, sympathizing love which the Master felt for the erring disciple. [Hanna, LC]

120/658 Those words of warning are anew ringing in his ears, and as he thinks how fearfully exact the fulfilment of those forgotten predictions of his Master has been, a sense of guilt and shame oppresses him. [Hanna, LC]

112/658 He felt, as it fell upon him, that it was the look of one, not angrily complaining of injury, not indignantly demanding redress, but only desiring that Peter might feel how unkindly, ungratefully, ungenerously he had acted towards such a Master; of one who wished him above all things to be assured that if he but saw and felt his error, there were readiness and room enough in his heart to receive him back at once and fully into favor--to forgive all, forget all, be all to him he had ever been. [Hanna, LC]

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3SP42/110 The look of Christ conveyed volumes to the repentant Peter. [H/107/658] (P1)

3SP43/110 He read in that glance sorrow, love, and pardon. (I1)

DA293/713 Once more he looked at his Master, and saw a sacrilegious hand raised to smite Him in the face. (I1)

DA294/713 Unable longer to endure the scene, he rushed, heartbroken, from the hall. [H/121/658] (P1)

MS(51)95 And Peter went out, and wept bitterly. (B2)

MS(51)98 And he rushed from the company, his heart broken, repentant, remorseful, agonized. [H/121/658] (P1)

DA295/713 He pressed on in solitude and darkness, he knew not and cared not whither. [H/122,123/659] (I2)

MS(104)125 He fled from the now crowded courts, he cared not where. [H/122/659] (I2)

DA296/713 At last he found himself in Gethsemane. [H/126/659] (P1)

DA297/713 The scene of a few hours before came vividly to his mind. (I1)

DA298/713 The suffering face of his Lord, stained with bloody sweat and convulsed with anguish, rose before him. [H/126/659] (I2)

DA299/713 He remembered with bitter remorse that Jesus had wept and agonized in prayer alone, while those who should have united with Him in that trying hour were sleeping. (I1)

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107/658 Volumes of pity and compassion lay enfolded in that look. [Hanna, LC]

121/658 He can bear that look no longer; he turns and hurries out of the hall, seeking a place to shed his bitter tears--tears not like those of Judas, of dismal and hopeless remorse, but of genuine and unaffected repentance. [Hanna, LC]

47/612 Flinging the fold of his mantle over his head, he too, like Judas, rushed forth into the night. [Farrar, LC]

48/612 Into the night, but not as Judas; into the unsunned outer darkness of miserable self-condemnation, but not into the midnight of remorse and of despair; into the night, but, as has been beautifully said, it was "to meet the morning dawn." [Farrar, LC]

122/659 He goes out alone, but whither? [Hanna, LC]

123/659 It was still dark. . . . [Hanna, LC]

125/659 Such deep and bitter grief as his seeks solitude; and where could he find a solitude so suitable as that which his Lord and Master had so loved? [Hanna, LC]

[See below]

DA300/713 He remembered His solemn charge, "Watch and pray, that ye enter not into temptation." Matt. 26:41. (I1)

DA301/713 He witnessed again the scene in the judgment hall. (I1)

DA302/713 It was torture to his bleeding heart to know that he had added the heaviest burden to the Saviour's humiliation and grief. (I1)

DA303/713 On the very spot where Jesus had poured out His soul in agony to His Father, Peter fell upon his face, and wished that he might die. [H/126/659] (I2)

3SP52/110+ At last he found himself in the garden of Gethsemane, where a short time before he had slept while the Saviour wrestled with the powers of darkness. [H/126/659] (P2)

MS(104)126 At last he found himself in the garden of Gethsemane and in the very spot where Jesus had poured out His soul in agony to His Father. [H/126/659] (P2)

MS(104)127 He fell on his face stricken and wounded, and so overwhelmed with what he had done that he wished he could die there. (I1)

DA304/713 It was in sleeping when Jesus bade him watch and pray that Peter had prepared the way for his great sin. (I1)

DA305/713+ All the disciples, by sleeping in that critical hour, sustained a great loss. (I1)

DA306/714 Christ knew the fiery ordeal through which they were to pass. (I1)

DA307/714 He knew how Satan would work to paralyze their senses that they might be unready for the trial. (I1)

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126/659 We picture him as visiting alone the garden of Gethsemane, not now to sleep while his Lord is suffering; but to seek out the spot which Jesus had hallowed by his agony, to mingle his tears with the great drops of blood which had fallen down to the ground. [Hanna, LC]

DA308/714 Therefore it was that He gave them warning. (I1)

DA309/714 Had those hours in the garden been spent in watching and prayer, Peter would not have been left to depend upon his own feeble strength. (I1)

DA310/714 He would not have denied his Lord. (I1)

DA311/714 Had the disciples watched with Christ in His agony, they would have been prepared to behold His suffering upon the cross. (I1)

DA312/714 They would have understood in some degree the nature of His overpowering anguish. (I1)

DA313/714 They would have been able to recall His words that foretold His sufferings, His death, and His resurrection. (I1)

DA314/714 Amid the gloom of the most trying hour, some rays of hope would have lighted up the darkness and sustained their faith. (I1)

DA315/714 As soon as it was day, the Sanhedrin again assembled, and again Jesus was brought into the council room. (I1)

DA316/714 He had declared Himself the Son of God, and they had construed His words into a charge against Him. [F/78/615] (I2)

MS(51)122 But Christ had declared himself to be the Son of God, and they construed his own words into a charge against him. [F/78/615] (I2)

DA317/714 But they could not condemn Him on this, for many of them had not been present at the night session, and they had not heard His words. [F/77/615] (P2)

MS(51)123a Still, they could not condemn him on this, for half of them had not heard these words [sic] [F/77/615] (P1)

78/615 In answer to the adjuration of Caiaphas, He had solemnly admitted that He was the Messiah and the Son of God. [Farrar, LC]

76,77/615 The problem before them was to convert the ecclesiastical charge of constructive blasphemy into a civil charge of constructive treason. . . . Not half the members of the Sanhedrin had been present at the hurried, nocturnal, and therefore illegal session in the house of Caiaphas; yet if they were all to condemn Him by a formal sentence, they must all hear something on which to found their vote. [Farrar, LC]

DA318/714 And they knew that the Roman tribunal would find in them nothing worthy of death. [F/79a/615] (P1)

MS(51)123b and they knew that the Roman tribunal would find nothing in them to accuse him of guilt and secure his condemnation. [F/79a/615] (P2)

DA319/714 But if from His own lips they could all hear those words repeated, their object might be gained. [F/79b/615] (P2)

DA320/714 His claim to the Messiahship they might construe into a seditious political claim. [F/79b/615] (P2)

MS(97)124 But if, from his own lips they could all hear the same words, they might construe them into a political seditious claim, [sic] [F/79b/615] (P1)

DA321/714 "Art Thou the Christ?" they said, "tell us." (I1)

DA322/714 But Christ remained silent. [F/80/615] (P1)

DA323/714 They continued to ply Him with questions. (I1)

DA324/714 At last in tones of mournful pathos He answered, "If I tell you, ye will not believe and if I also ask you, ye will not answer Me, nor let Me go." [F/86,87/616] (B1)

DA325/714 But that they might be left without excuse He added the solemn warning, Hereafter shall the Son of man sit on the right hand of the power of God." [F/88/616] (B1)

DA326/714 "Art Thou then the Son of God?" they asked with one voice. [F/89/616] (B1)

DA327/714 He said unto them, "Ye say that I am." [F/90/616] (B1)

79a/615 The latter declaration would have been meaningless as a charge against Him before the tribunal of the Romans; . . . [Farrar, LC]

79b/615 . . . but if He would repeat the former, they might twist it into something politically seditious. [Farrar, LC]

80/615 But He would not repeat it, in spite of their insistence, because He knew that it was open to their wilful misinterpretation, and because they were acting in flagrant violation of their own express rules and traditions, which demanded that every arraigned criminal should be regarded and treated as innocent until his guilt was actually proved. [Farrar, LC]

86,87/616 But at last, to end a scene at once miserable and disgraceful, Jesus spoke. "If I tell you," He said, "ye will not believe; and if I ask you a question, you will not answer me." [Farrar, LC]

88/616 Still, lest they should have any excuse for failing to understand who He was, He added in tones of solemn warning, "But henceforth shall the Son of Man sit on the right hand of the power of God." [Farrar, LC]

89/616 "Art thou, then," they all exclaimed, "the Son of God?" [Farrar, LC]

90/616 "Ye say that I am," He answered, in a formula with which they were familiar, and of which they understood the full significance. [Farrar, LC]

DA328/714 They cried out, "What need we any further witness? for we ourselves have heard of His own mouth."
[F/91/616] (B1)

MS(51)134 Then they cried out as the malignant Caiaphas, "What need we any further witness? for we ourselves have heard of our [sic] own mouth."
[F/91/616] (B1)

DA329/714 And so by the third condemnation of the Jewish authorities, Jesus was to die. [F/92a/617] (I2)

DA330/714 All that was now necessary, they thought, was for the Romans to ratify this condemnation, and deliver Him into their hands. [F/92b/617] (P2)

MS(51)136 They tought [sic] that all that was now necessary, was for Pilate to ratify this condemnation, and deliever [sic] him into their hands. [F/92b/617] (P2)

DA331/714 Then came the third scene of abuse and mockery, worse even than that received from the ignorant rabble.
[F/93/617] (P1)

MS(51)137 And then came the third scene of shameful abuse and mockery, worse, tenfold worse than that received from the ignorant and unenlightened.
[F/93/617] (P1)

DA332/714 In the very presence of the priests and rulers, and with their sanction, this took place. [F/93/617] (P2)

DA333/714 Every feeling of sympathy or humanity had gone out of their hearts. (I1)

DA334/714+ If their arguments were weak, and failed to silence His voice, they had other weapons, such as in all ages have been used to silence heretics,--suffering, and violence, and death. (I1)

DA335/715 When the condemnation of Jesus was pronounced by the judges, a satanic fury took possession of the people.
[H/82/668] (I2)

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91/616 And then they too cried out, as Caiaphas had done before, "What further need have we of witness? for we ourselves heard from His own mouth." [Farrar, LC]

92a/617 And so in this third condemnation by Jewish authority-- [Farrar, LC]

92b/617 a condemnation which they thought that Pilate would simply ratify, and so appease their burning hate-- ended the third stage of the trial of our Lord. [Farrar, LC]

93/617 And this sentence also seems to have been followed by a second derision resembling the first, but even more full of insult, and worse to bear than the former, inasmuch as the derision of Priests, and Elders, and Sadducees is even more repulsively odious than that of menials and knaves. [Farrar, LC]

82/668 The pronouncing of the sentence from the bench was the signal for a horrible outburst of violence in the hall below. [Hanna, LC]

DA336/715 The roar of voices was like that of wild beasts.
[I/361.7] (P1)

DA337/715 The crowd made a rush toward Jesus, crying, He is guilty, put Him to death! [I/366.8] (P1)

DA338/715 Had it not been for the Roman soldiers, Jesus would not have lived to be nailed to the cross of Calvary.
[I/366.9] (P2)

DA339/715 He would have been torn in pieces before his judges, had not Roman authority interfered, and by force of arms restrained the violence of the mob. [I/366.9] (P2)

DA340/715 Heathen men were angry at the brutal treatment of one against whom nothing had been proved. [I/367.3] (P1)

DA341/715 The Roman officers declared that the Jews in pronouncing condemnation upon Jesus were infringing upon the Roman power, and that it was even against the Jewish law to condemn a man to death upon his own testimony. [I/367.4] (P2)

DA342/715 This intervention brought a momentary lull in the proceedings; but the Jewish leaders were dead alike to pity and to shame. (I1)

DA343/715 Priests and rulers forgot the dignity of their office, and abused the Son of God with foul epithets. (I1)

DA344/715 They taunted Him with His parentage. (I1)

DA345/715 They declared that His presumption in proclaiming Himself the Messiah made him deserving of the most ignominious death. (I1)

DA346/715 The most dissolute men engaged in infamous abuse of the Saviour. [I/368.7] (P1)

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361.7 The noise of their rage, so great was the madness of the people, is described as having been like the roaring of wild beasts of the wilderness, rushing to the banquet of a fresh battle-field. [Ingraham, PHD]

366.8 "He is guilty of death!" cried Abner, in a hoarse voice, . . . "This was followed by a loud outcry for his death and several vile fellows also spat upon Him, . . . [Ingraham, PHD]

366.9 and, but for the protection of AEmilius and his soldiers, they would have torn Him in pieces. [Ingraham, PHD]

367.3 "Is this Jewish justice! cried AEmilius, indignantly, to Caiaphas. 'Do you condemn and kill a man without witness?' [Ingraham, PHD]

367.4 Stand back, for Romans are not used to see men condemned without law. Back, fellows--or your blood will flow sooner than his for which you thirst! [Ingraham, PHD]

368.4 . . . while Caiaphas strove to appease the wrath of AEmilius, who insisted that the fate of Jesus should be left with Pilate, the Procurator. After brief consultation with the chief-priests, elders, and scribes, Caiaphas consented; [Ingraham, PHD]

368.7 "When AEmilius, aided by the authority of Caiaphas, at length came where Jesus had been dragged, they found Him standing blindfolded among a crowd of the basest fellows of Jerusalem, who were diverting themselves by slapping his cheeks, and asking Him to tell by his divine knowledge of all things, who did it?" [Ingraham, PHD]

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DA347/715 An old garment was thrown over His head, and His persecutors struck Him in the face, saying, "Prophecy unto us, Thou Christ, Who is he that smote Thee?" (11)

DA348/715 When the garment was removed, one poor wretch spat in His face. (11)

DA349/715 The angels of God faithfully recorded every insulting look, word, and act against their beloved Commander. (11)

DA350/715 One day the base men who scorned and spat upon the calm, pale face of Christ will look upon it in its glory, shining brighter than the sun. (11)

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Analysis

The following analysis of chapter 75 does not attempt to defend the evaluations of the DA sentences or those of the previously written articles and manuscripts on the trial of Jesus before the Jewish authorities. We leave it to the reader to check our evaluations against the criteria presented in the introduction to this research report. The 351 sentences of the DA text and the 262 sentences of Ellen White's earlier writings present too many variations and subtle distinctions for that kind of an approach. There is also an unavoidable subjective aspect to the evaluations which at times frustrates our best efforts to be consistent.

Our intention here is rather to point to various characteristics of the literary independence and dependence of the DA text. We would hope that our review of the textual data would lead the reader to place the text in sharper focus. By raising specific questions we permit the text to speak for itself. Hopefully some patterns of Ellen White's use of sources will emerge. These general images of Ellen White's literary methods can be checked against the analyses of the other 14 chapters. A final comparison of the 15 chapters will provide us with both general and special information. We will be able to note which characteristics are commonly shared by most if not all of the chapters and which elements appear as unique to a given chapter.

We begin our review of the textual data by centering

our attention on the individual sentence units. Once we have studied the dependency or independence of the sentences of the DA and pre-DA text tradition we will turn to the larger literary units. By larger we mean the thematic units of the narrative and their arrangement in the construction of chapter 75.

Source Analysis of the DA text

We have credited Ellen White with 168 of the 351¹ sentences of chapter 75. Table 1 on page 610 lists the other types of sentences as follows: 6 are registered as Verbatim; 68 as Strict Paraphrase; 41 as Simple Paraphrase; 2 as Loose Paraphrase, 13 as Source Bible; 38 as Partial Independence (or Partial Dependence); and 15 as borrowed from Scripture. If we discount the use of the Bible we have 48 percent or 168 sentences showing some dependence and another 48 percent showing Strict Independence. When the 38 sentences registering Partial Independence are added to the 168 sentences of Strict Independence, we have 206 sentences or 59 percent of the chapter indicating some independence.

Fourteen sources contributed to chapter 75. According to Table 2, page 611, William Hanna's Life of Christ was used for 64 sentences while Frederic Farrar's Life of

¹As published the chapter has 350 sentences. We have split sentence 270 into two separate literary units making our total 351. Since we list sentence 270 as 270a and 270b we are able to have all other sentence numbers correspond to the number of sentences for the published DA text.